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THE ANTAGAḌA-DASĀO AND AṆUTTAROVAVĀIYA-DASAO.

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THE ANTAGAḌA-DASĀO AND AṆUTTAROVAVĀIYA-DASĀO

Translated from the Prakrit

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INTRODUCTION.

The Jain Church, two of whose scriptures are translated in the following pages, has a history as singular as its creed. Created, or at least reconstructed, by Mahāvīre Nāya-putte in the fifth century before Christ, it spread rapidly over the whole of India, a companion and rival of its younger sister Buddhism. Its former greatness may be still traced in the lands north of the Vindhyā Mountains by the Jain communities dwelling in most of the centres of culture. But it developed most powerfully in the Dekhan. It found an early home in Maisur, and it proved its gratitude nobly; for the classical literature of the Kanarese language begins with a great series of Jain scholars and poets. In the Tamil country it was equally active, zealously sharing in the highest culture of the age; the noblest of Tamil poems, the Jīvaka-cintāmaṇi, is a Jain work, as are several other Tamil classics. And in the presidency of Bombay the literary and social influence of the Jains has been, and still is, very great. Nevertheless, in spite of this history and in spite of the fact that they are still a rich and honoured community,[1] they have been until recent years almost wholly ignored by European students. Sometimes they have been confused with Brahmanic Hinduism, more often with their Buddhist brethren, who hence have obtained more credit than is due to them for the softening of the heart of India. But

[1] Their numbers, according to the latest census, were 1,334,140.

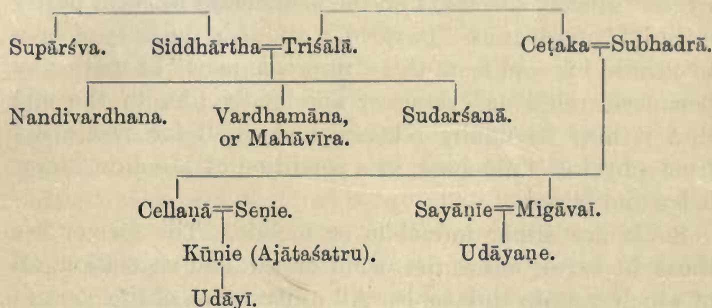
neither the political, nor the literary, nor the religious history of India can ever be written until an exact study has been made of the parts played therein by both these great Churches.

The Jain Church, like the Buddhist, claims immense antiquity. According to its traditions, it has passed through twenty-three periods, and is now in the twenty-fourth, dating from the apostolate of Mahāvīre Nāya-putte, or Vaddhamāṇe (in Sanskrit Mahāvīra Jnātṛ-putra, or Vardhamāna), whom we shall frequently meet in the following pages under the title of "The Ascetic" (*samaṇe*). The Sanskrit names of his predecessors are, in their traditional order of time, as follows: Ṛṣabhanātha, Ajitanātha, Sambhavanātha, Abhinandanātha, Sumatinātha, Padmaprabha, Supārśvanātha, Candraprabha, Suvidhinātha or Puṣpadanta, Śītalanātha, Śreyāṃsanātha, Vāsupūjya-svāmī, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha, Kunthunātha, Aranātha, Mallinātha, Munisuvrata-svāmī, Neminātha, Ariṣṭanemi (whom we shall meet in the following pages under the Prakrit name Ariṭṭhaṇemī), and Pārśvanātha. Naturally these names are merely legendary, with the possible exception of the last; for it seems quite probable that the movement of Mahāvīre was essentially a reformation of an existing fraternity of Pārśvanāthīya monks.

The Nāya-putte family was an aristocratic one. They were *kṣatriyas*, dwelling chiefly in Kollāga, near the ancient city of Vaiśālī, or Vesālī[1]; and Mahāvīre was the younger son of one of their rajas. His father, Siddhārtha, was married to Triśālā or Videhadattā (Vaidehī), sister of Ceṭaka or Ceḍaga (Jiyasattū), King of Vesāḷī; and of Ceṭaka's daughters Cellaṇā married Bimbisāra or Seṇie (Śreṇika), the great King of Magadha, while the other, Migāvaī (Mṛgāvatī), married Sayāṇīe or Śatānīka of Kosambī. The family was thus closely connected with some of the

[1] Apparently the city of Vesālī comprised Vesālī proper, Kuṇḍapura, and Vāṇiyaggāma, which occurs in the present texts. See Hoernle's *Uvāsaga-dasāo*, translation, p. 4.

noblest houses of Eastern India; and Mahāvīre, who was born, according to tradition, in 599, and died in 527 B.C., had a brilliant political career open to him.



His tastes, however, led him in another direction. To one of his grim temperament religion offered a more honourable career than courts; and the prospect of pontifical power was attractive to an ambitious younger son. At the age of thirty he took the vows, and entered an ascetic fraternity observing the rules traditionally ascribed to Pārśvanātha. After a short time he left them, and established a severely ascetic brotherhood, claiming direct spiritual descent from Pārśvanātha and his legendary predecessors. These *Nirgranthas*, or *Nigganthas*, as they were called—the word means "loosed from bondage"—became numerous in Bihar,[1] and thence spread their doctrines over the rest of India.

The Jain creed is based upon the formula of the "Nine Verities" (*nava-tattva*), namely, "Soul, Non-soul, Influx, Exclusion, Dissipation, Imprisonment, Release, Merit, Sin." As in the Brahmanic and Buddhist creeds, the Jains postu-

[1] The original bounds of this Church's dominion are indicated by the rule of the Kalpasūtra (ed. Schubring, i. 51), which allows friars and nuns to beg their food 'eastward as far as Anga and Magadha, southward as far as Kosambī, westward as far as the Thūṇā district, northward as far as Kuṇālā; so far it is allowed, so far reaches the holy land, *ārie khette*.' For further details of the early history of Jainism the reader may consult Professor Jacobi's 'Gaina Sûtras' in the 'Sacred Books of the East,' and Dr. Hoernle's paper in the Proceedings of the Asiatic Society of Bengal for 1898.

late an infinite number of souls (*jīva*), wandering from birth to birth in accordance with their "works" in former incarnations. "Work" (*karma*) is a physical force, which by its "influx" (*āsrava*) into the soul defiles its ideal purity until its "dissipation" (*nirjarā*); and it is the duty of man to cleanse his soul from this "imprisonment" of matter by penances, religious exercises, and godly life, to the end that it may be finally released and dwell for ever apart from physical influences, in a condition of absolute knowledge and bliss.[1]

Souls are either immobile or mobile. The former are those in earth, water, fire, wind or air, and vegetation, all of which contain tiny souls. All other forms of life contain "mobile" souls; and it is a sin to harm wilfully any soul. Hence the whole of Jain practice is guided by a morbid fear of doing hurt even to the lowest of living things. The orthodox monk dare not eat green vegetables or such as contain seeds[2]; during the rainy season he must refrain from travelling, and at all times as he walks along a path he must examine the ground in front of him, for fear of treading upon vermin. Even his lawful food must be carefully scrutinised, lest it contain some tiny living thing; and many carry cloths over their mouths, for fear of swallowing insects inadvertently.[3] This morbid view of life has for its logical conclusion the love of death. The ideal of the Jain devotee has always been to cleanse his soul of all the material influences arising from "works," and then to starve himself to death, thus ensuring the eternal salvation of his soul. The two scriptures which are translated in the following pages are for the most part merely a dreary list of legendary devotees who "saved their souls" in this way. And this grim ideal has not failed to bear fruit. The stone-cut records of the holy places of Jainism tell many a tale of devotees who have thus done themselves to death. To me there seems to be an infinite pathos in these gloomy stories of gentle souls who have cut

[1] See further Appendix III.
[2] See pp. 42, 43.
[3] See p. 64.

short the fitful fever of their life in a ghastly parody of "the hope of a blessed resurrection."

In the Jain Canon—which, we may remark, is acknowledged only by the Śvetāmbara branch of the Church, and is not accepted as authoritative by the Digambaras, who branched off from the parent stock about two centuries after the death of Mahāvīre—the Antagaḍa-dasāo and Aṇuttarovavāiya-dasāo form the eighth and ninth *Angas* respectively.[1] In themselves they have little literary merit. Their themes and their style are alike frigid, mechanical, and dreary in the extreme. But one or two stories and many of the minor details have a real intrinsic interest; several of the characters are historical; and, above all, their language—the old Māgadhī Prakrit—is a rich mine for the seeker of philological treasures. Some day, when the whole of the Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature.

One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated, the first and last words only being given, with the word *jāva* ("until") to denote the intermediate words; and often even this stenographic symbol is left out. In the following pages I have given the full translation of these omitted passages in square brackets when they occur for the first time; when they recur again, I have marked the abbreviation usually by three dots, and rarely by a literal rendering.

The same spirit of economy appears in the manner in which the Jain editors treat parallel stories. A consider-

[1] An analysis of both is given by the late Professor Weber in his *Indische Studien*, vol. xvi., and his *Verzeichniss der Sanskrit und Prâkṛit-Handschriften* of the Berlin Library.

able number of the scriptural narratives being exact duplicates of one another, the reader often finds a tale broken off with the curt statement that he will find the rest of the story in another book, told of another person. Thus the story of Goyame in the first lesson of the Antagaḍa-dasāo has to be pieced together from several sources. The text of the Antagaḍa-dasāo gives it only as far as the dream of Dhāriṇī; from that point to the list of wedding-presents it has to be taken, *mutatis mutandis*, from the Bhagavatī, book xi.; then, after two short paragraphs taken respectively from the Antagaḍa-dasāo and the Bhagavatī, the Nāyā-dhamma-kahā supplies the whole of the material until the taking of the vows; then the Antagaḍa-dasāo gives a little more; and finally the rest of the tale until the conclusion is taken from the Bhagavatī. For the story of Goyame I have translated the whole of these *disjecta membra*; in the later narratives the reader will be satisfied with a mere reference.

As yet the only Jain scriptures that have been critically edited are the Uvāsaga-dasāo, published by Dr. Hoernle, and the Ovavāiya-dasāo, edited by Professor E. Leumann. It has therefore been necessary for me to constitute a provisional text of the following books from the materials at my disposal. These were, for the Antagaḍa-dasāo, two manuscripts in the British Museum (Or. 2100 and 5129), and another kindly lent from the library of the Indian Institute at Oxford, together with a printed edition of little merit published at Calcutta in 1875 by Satyavrata Sāmaśramī, and an almost worthless lithograph that appeared at Bombay in 1893. The first, second, fourth, and fifth of these contain Gujarati glosses; the fourth has also the Sanskrit gloss ascribed to Abhayadeva. The materials for the Aṇuttarovavāiya-dasāo are enumerated in Appendix I., in which I have been induced by the lexical interest of the story of Dhaṇṇe to print the Prakrit text of the whole book in a tentative form.

The works to which reference is most frequently made in the notes are:

Bhag. = Bhagavatī-sūtra, with Abhayadeva's Sanskrit commentary, a Gujarati paraphrase, and a partial Sanskrit interpretation, published at Benares in 1882.

Nāy. = Nāyā - dhamma - kahā (Jnātā - dharma - kathāḥ), edited with Abhayadeva's commentary and a Gujarati paraphrase at Calcutta in 1876.

Ov. = Ovavāiya - dasāo (Ovavāī, or Aupapātika - daśāḥ), edited by Professor Leumann in vol. viii. of the *Abhandlungen* of the Deutsche Morgenländische Gesellschaft.

Uvās. = Uvāsaga-dasāo (Upāsaka-daśāḥ), edited by Dr. Hoernle in the Bibliotheca Indica.

Na hi vandhyā vijānāti garbha-prasava-vedanam: only those who have worked in this field know how toilsome it is. Manuscripts, even the best of them, are full of corruptions and distortions of words; the words themselves, even when correctly transmitted, are often obscure, and for their interpretation we are in most cases dependent upon traditions which are sometimes doubtful and not seldom themselves obscure, especially when conveyed in crabbed archaic Gujarati. The consideration of these difficulties will, I hope, induce the reader to regard with some degree of indulgence the many shortcomings of this book.

And lastly I would discharge a debt of gratitude to three friends. To Mr. F. W. Thomas the inception of this work is due; Dr. Hoernle, the honoured *doyen* of Jain studies in Europe, has read through the proofs and kindly sent me several important corrections and additional notes; and in the study of the vernacular glosses my colleague Professor Blumhardt has often lent me generous aid.

Gariṣṭho 'py eva sauhārde layam eti pariśramaḥ
Mahāvīrāgni-jvalane kṣīṇaṃ karmeva duḥkṛtam.

ANTAGAḌA-DASĀO.

THE FIRST CHAPTER.

In those days, at that time, there was a city named Campā.[1] [[2] It was splendid, tranquil, and prosperous. City folk and country folk alike were happy there. It was thronged with population. Its field-bounds were turned up by hundreds and thousands of ploughshares, and displayed far-reaching pleasant dykes.[3] It abounded in troops of cocks and capons; it was full of sugar-cane, wheat, and rice crops; and it swarmed with oxen, buffaloes, and rams. Shapely[4] temples, tenanted by damsels, were plenteous therein.[5] It was free from bribers, torturers, brigands, robbers, and thief-takers, comfortable, and without offence. It was liberal in alms-giving, a home of secure and pleasant life,[6] dense with many millions of citizens, content and happy. It was haunted by actors, dancers, rope-walkers,[7]

[1] The modern Champapur, near Bhagalpur.

[2] The following description is supplied from the Ovavāī, § 1. Our texts read simply: 'There was a city named Campā, a sanctuary Puṇṇabhadde, a wood' (some MSS. add 'description').

[3] *Hala-saya-sahassa-saṃkiṭṭha-vikiṭṭha-laṭṭha-paṇṇatta-seu-sīmā*. The Comm. gives several other slightly different explanations.

[4] *Āyāravanta*, which may also mean 'figured,' or 'observing religious duty.'

[5] There are two variants for this description: (1) 'Abundant in temples of the Arhats and homes of the folk'; (2) 'Abundant in fine sacrifices, figured temples, and *jūva*-houses' (a pun on *yūpa* and *dyūtana*).

[6] Some texts add here, 'to sectaries and householders.'

[7] *Jalla*, glossed *varatrā-khelaka*, with the alternative 'royal panegyrist.'

wrestlers, boxers, jesters, reciters, jumpers,[1] ballad-singers,[2] story-tellers, pole-dancers, picture-showmen,[3] pipers, lute-players, and clappers in plenty. It had excellent pleasances, parks, wells, pools, lakes, and ponds.[4] Its moat was broad on top and cut deep down. It was solidly built, and hard to enter by reason of discs, clubs, maces, barriers, drop-blocks,[5] and double doors. It was surrounded by a wall bent in a curve like a bow, and decorated with cornices arranged in circles. Its bastions, rampart-paths, doorways, gates, and arches were lofty, its high-roads duly divided. Its gate-bars and bolts were stout, and fashioned by skilful artificers. It contained markets and bazaars thronged with craftsmen, content and happy. It had open places,[6] junctions of three, four, or more roads,[7] and markets for goods, adorned with divers sorts of treasures.[8] It was very delightful. Its highways were thronged with princes. It was crowded with numbers of fine horses, fiery elephants, and troops of chariots, with palanquins[9] and litters, and with cars and carriages. Its waters were brilliant with beds of lotuses whose buds were newly bursting into bloom, and it was fully decorated with fine white palaces. It was a sight to be looked upon with open eyes, comforting, pleasant to the gaze, agreeable and comely.

Outside this city of Campā, to the north-east thereof, was a sanctuary named Puṇṇabhadde. It was of ancient

[1] Or 'divers.'

[2] *Lāsaga*, glossed as 'singer of *rāsakas*,' or 'one who cries *jaya!*' or else a *bhāṇḍa*, or buffoon.

[3] *Mankha*, a class of beggars who earn a living by showing a picture. The heresiarch Gosāle Maṇkhaliputte got his second name from his father's trade as a *mankha* (Bhag., xv. 1).

[4] Some MSS. add: 'having the splendour of the park Nandana' (the pleasance in Indra's heaven).

[5] *Sayagghi*, glossed as 'large poles or blocks swung aloft.' In modern Sanskrit *śataghni* signifies a cannon.

[6] *Singhāḍaga*, a triangular open space.

[7] *Tiga* is a *trivium*, *caukka* a *quadrivium*, *caccara* a place where many ways meet.

[8] *Vasu*; there is a variant *vatthu*, 'objects.'

[9] *Sīyā*, Sanskrit *śibikā*, a litter with a peaked hood.

origin, told of by men of former days, old, renowned, rich,[1] and well known. It had umbrellas, banners, and bells; it had flags and flags upon flags to adorn it, and was provided with brushes.[2] It had daïses built in it, and was reverentially adorned with a coating of dry cow-dung, and bore figures of the five-fingered hand painted in gośīrṣa sandal, fresh red sandal, and Dardara sandal. There was in it great store of ritual pitchers. On its doorways were ritual jars and well fashioned arches. Broad rounded long-drooping masses of chaplets lay in it below and above; and it was filled with appertaining bunches of fresh sweet-smelling blossoms of the five colours[3] scattered therein. It smelt pleasantly with the shimmering reek from incense of kālāguru, fine kundurukka, and turukka,[4] and was odorous with sweet-smelling fine scents, a very incense-wafer. It was haunted by actors, dancers, rope-walkers, wrestlers, boxers, jesters, jumpers, reciters, ballad-singers, story-tellers, pole-dancers, picture-showmen, pipers, lute-players, snake-charmers,[5] and minstrels. Its fame was widely spread among many populations of town and country. It was meet for the prayers and supplications of many prayerful folk; meet for worship, celebration, veneration, offering, largesse,[6] and respect; meet to be waited upon with

[1] *Vittie*, either 'possessing substance,' or 'giving a livelihood to those under its protection.' There is a variant *kittie*, 'famous.'

[2] *Loma-hattha*, the brushes (usually bunches of peacocks' feathers) for wiping the road and seats, so that the devotee may not tread or sit upon vermin, and so do harm to a living thing.

[3] Black, white, blue, yellow, and red.

[4] *Kālāguru* is the *Agaru agallochum*; *kundurukka* is *Boswellia thurifera* (*B. serrata*); *turukka* (Sanskrit *turuṣka*) is either *Liquidambar orientale* (*śihlaka*, vernacularly *śilāras*), or *Schrebera swietenioides* (Sanskrit *ghaṇṭāpāṭala*), or the resin of *Pinus longifolia* (Sanskrit *śrīvāsa*).

[5] So the Gujarati version. The Sanskrit gloss is *bhogī*, or *bhojaka*. The original is *bhuyaga*.

[6] The Comm. explains that 'worship' (*accaṇa*) is by means of incense, etc., 'celebration' (*vandaṇa*) by hymns, 'veneration' (*namokkāra*) by prostration, 'offering' (*pūyā*) by gifts of flowers, and 'largesse' (*sakkāra*) by gifts of garments.

courtesy as a blessed and auspicious sanctuary of the gods, divine, truth-telling, truth-counselling.[1] Miracles were manifested therein, and it received shares in thousands of sacrifices. Many people came to worship the sanctuary Puṇṇabhadde.[2]

This sanctuary Puṇṇabhadde was encompassed round about by a great wood. This wood was black and of black lustre, blue and of blue lustre, green and of green lustre, cool and of cool lustre, soft and of soft lustre, warm and of warm lustre; black and of black shadow, blue and of blue shadow, green and of green shadow, cool and of cool shadow, soft and of soft shadow, warm and of warm shadow, of thickly-matted shadow, pleasant, like a mass of mighty clouds.

The trees thereof were right of tap-roots, upper roots, stems, bark, branches, boughs, leaves, flowers, fruit, and seed; well grown in due order, agreeable, and ripened into roundness. They had single stems, many branches, many boughs, lesser boughs, and twigs. They had thick, broad, round trunks that could not be compassed by the full extent of many fathoms.[3] They had leaves neither bitten into holes, nor thinly set, nor drooping,[4] nor blighted; and the outworn yellow foliage was swept away from them. Deep with the gloom of the masses of their fresh green glistening leafage, they were a goodly sight. Their fine sprouting tips were adorned with fresh young leaf-buds issuing thence, with soft and brilliant quivering shoots,

[1] *Saccovāe*; the Comm. explains as *satyābhilāṣa*, 'surely satisfying desire,' or *satya-seva*, 'surely repaying service.' It may also mean, as the Guj. suggests, *satya-upāya*, 'sure in effecting its ends'; this is supported by the doublet *sacca-ppabhāve*.

[2] Reading *āgamma puṇṇabhadda-ceiyaṃ puṇṇabhadda-ceiyaṃ*. Abhayadeva explains the repetition as due to pious ecstasy; more probably it is modelled upon the repetitions of final words in Vedic literature. Professor Leumann reads *āgama-puṇṇa-bhadda-ceiyaṃ p.*, apparently understanding a paronomasia, 'the sanctuary P., whose sanctuary was blessed and full of lodgings.'

[3] *Nara-vāma*, 'man-fathom,' the distance between the outspread arms of a fully grown man—viz., six feet.

[4] Or perhaps 'wind-swept.'

and with tender twigs. They were always in blossom, always in fulness,[1] always in bud, always in flower-clusters, always in bushes, always in bunches, always in twin line, always in pair, always curving, always bending down; always in blossom, in fulness, in bud, in flower-clusters, in bushes, in bunches, in twin line, in pair, curving, bending down, duly divided, bearing fruit, blossom-clusters, and garlands.

It rang with the shrill cries and sweet sounds made by many troops and couples of birds—parrots, peacocks, thrushes, cuckoos, kobhagas, bhingāragas, koṇḍalagas, pheasants, nandīmuhas, kavilas, pingalakkhagas,[2] ducks, ruddy geese, kala-haṃsas, and water-fowl. It was very delightful. It swarmed with crowds of wanton humble-bees and honey-bees; reckless bees, hiding themselves in desire of the sap of its flowers, filled its regions with sweet hummings and murmurings. *Its trees* had their flowers and fruit within, shaded over by leaves without, or were shaded over and about by leaves and flowers. Its fruits were sweet. No sickness dwelt in it. Delightfully adorned with manifold thickets, bushes, and bowers, it formed as it were divers brilliant banners. By its ponds, lotus-pools, and lakes it had delightful trellis-houses duly set. *Its trees* poured forth a great wealth of odour massed and far-spreading,[3] sweet of scent, splendid, fragrant, and charming. They were full of manifold thickets, bushes, bowers, and arbours, handsome banks and banners, and gave room to many chariots, cars, carriages, and litters. They were very delightful, comforting, pleasant to the gaze, agreeable, and comely.

[1] Uncertain; the text has *māiyā*, which Abhayadeva wildly glosses by *mayūrita*. Perhaps it is the Sanskrit *māditāḥ*; *cf.* Chhānd. Upanishad VI. xi. 1, *modamānas tiṣṭhati*, of a tree. But I prefer to understand it as in Bhag., fol. 942 (Benares edition), where *māiya* is glossed *mātrika*, *pramāṇopapanna*.

[2] These birds whose names are given in the original Prakrit cannot be exactly determined. *Koṇḍalaga* (Sanskrit *kauṇḍalaka*) may be a kind of peacock; *nandīmuha* is a sort of water-fowl.

[3] The text has *piṇḍima-nīhārima*, which Abhayadeva explains in this sense. Professor Leumann understands *nīhārima* as 'cloud-like.'

In this wood was a broad mid-space. Therein, it is related, was a great and fine aśoka-tree.[1] It had its roots pure with kuśa[2] and vikuśa grass. It was right of tap-root[3] . . . comely.

This fine aśoka-tree was encompassed round about by many other trees — tilakas, lakucas, chattropas, śirīṣas, saptaparṇas, dadhiparṇas, lodhras, dhavas, sandal-wood trees, arjunas, nīpas, kuṭajas, kadambas, savyas, panasas, pomegranates, śālas, wine-palms, tamālas, priyakas, priyangus, puropakas, rāja-vṛkṣas, and nandi-vṛkṣas.[4]

These tilakas . . . nandi-vṛkṣas had their roots pure with kuśa and vikuśa grass. They were right of tap-root . . . comely.

These tilakas . . . nandi-vṛkṣas were encompassed round about by many creepers besides—padmaka-creepers, nāga-creepers,[5] aśoka-creepers, campaka-creepers, mango-creepers, forest-creepers, vāsantikā-creepers, atimuktaka-creepers, jasmine-creepers, and śyāmā-creepers.[6] These padmaka-creepers were always in blossom . . . comely.[7]

[1] A fuller description is inserted in some texts. The *aśoka* is the *Jonesia asoka*.

[2] *Kuśa* is the well-known *Poa cynosuroides*; *vikuśa* is unknown.

[3] The dots show that the further description or enumeration is to be supplied from above.

[4] The names of these trees are given in their Sanskrit form. The *lakuca*, *śirīsa*, *saptaparṇa*, *lodhra* and *dhava* seem to be the *Artocarpus lakucha*, *Acacia sirissa*, *Alstonia scholaris*, *Symplocos racemosa*, and *Grislea tomentosa* respectively; the *arjuna*, *nīpa*, *kuṭaja*, *kadamba*, *panasa*, *śāla*, *tamāla*, and *nandi-vṛkṣa* may be respectively *Terminalia A.*, *Ixora bandhucca*, *Wrightia antidysenterica*, *Nauclea cadamba*, *Artocarpus integrifolia*, *Vatica robusta*, *Xanthochymus pictorius*, and *Cedrela Toona*. *Priyangu* is usually identified with panic-grass (*Panicum italicum*).

[5] The *nāga* is *Mesua roxburghii*.

[6] The *campaka* is *Michelia champaca*; *vāsantikā* is perhaps *Gaertnera racemosa*; *atimuktaka* is either *Dalbergia ougeinensis* or *Diospyros glutinosa*.

[7] Two paragraphs of further description are quoted from here. They are found however in no MS. of the Ovavāī, and seem to be interpolated.

Underneath this fine aśoka-tree, somewhat close to its trunk, was, it is related, a large daïs of earthen blocks.[1] It was of goodly proportions as to breadth, length, and height; and it was black, with the hue of an anjana,[2] a cloud, a sword,[3] a lotus, the silken robe of the Ploughshare-bearer,[4] an ākāśa-keśa,[5] a soot-collector,[6] cart-grease,[7] a section of a horn, a riṣṭaka gem, jack-fruit,[8] an asaṇaga,[9] a saṇa-stalk,[10] a mass of blue lotus-petals, or the flower of flax,[11] with the colour of a heap of emeralds, sapphires, kaḍitra-skins, or pupils of the eye. It was smooth and massive, eight-cornered, like the face of a mirror, very delightful, and variously figured with wolves, bulls, horses, men, dolphins, birds, snakes, elves, ruru-deer, śarabha-deer,[12] yak-oxen, elephants, forest-creepers, and padmaka-creepers. It felt as though it were of deer-skin, of rūta, of būra, of butter, or of tūla.[13] It was shaped like a throne, and was comforting . . . comely.]

In those days, at that time, there arrived the reverend

[1] See Hoernle's translation of the Uvāsaga-dasāo, p. 107.

[2] An unknown tree.

[3] So according to the Calcutta edition of the Ovavāī, which reads *anjaṇa-ghaṇa-kavāṇa*. Leumann's text gives *anjanaga-vāṇa* ('dried fruit of the *anjanaka* ').

[4] Viz., Baladeva.

[5] Unknown. The Guj. glosses it as 'black hair of the head,' but probably it is some kind of plant.

[6] *Kajjalangī*, explained by the Gujarati as *kājal-harau*, *karjhālau* —*i.e.*, an earthenware cover fixed over a lamp to collect the soot.

[7] *Khanjaṇa*, glossed by the Guj. as *gāḍlā-nau ūṃgaṇ*, 'cart-grease.' Leumann translates it 'wagtail.'

[8] *Eugenia jambolaria*, the 'rose-apple.'

[9] The *bījaka* (*Citrus medica*), according to Abhayadeva; but Jacobi takes *aśana* as *Terminalia tomentosa.*

[10] Probably *Crotolaria juncea*, but perhaps *Bignonia suaveolens.*

[11] *Atasī*, probably *Linum usitatissimum*, but possibly *Crotolaria juncea.*

[12] Represented with eight legs.

[13] *Rūta* is some kind of cotton (*karpāsa-pakṣma*, 'cotton-down,' Comm. on Bhag., f. 942); *tūla* is a light sort of cotton; *būra* is connected with the Sanskrit *badara*, the Hindi *ber*, Gujarati *bor*, the fruit of the *Zizyphus jujuba.*

Elder Suhamme.[1] [[2]He was endowed with birth, with rank, with strength, shapeliness, refinement, knowledge, vision, and right conduct,[3] and lightness,[4] vigorous, splendid, brilliant, glorious; he had overcome wrath, pride, guile, and lust, overcome the bodily organs, sleep, sufferings[5]; he was free from the love of life and the fear of death; he was eminent in mortification, eminent in virtue, and likewise in particular and general duties,[6] self-repression,

[1] Suhamme, in Sanskrit *Sudharmā*, was one of the eleven *gaṇadharas* taught by Mahāvīre himself, and placed at the head of his church. He succeeded the latter in the pontificate, and was followed by Jambū.

[2] The additional matter in this paragraph is taken from the Nāyadhammakahā (Calcutta edition, 1877), p. 15 *et seq.*, *mutatis mutandis.* The texts of the Antagaḍa-dasāo do not indicate that it is to be inserted here; but in any case it is understood, like many similar passages.

[3] The Jain religion is formally classified under the three heads of 'right knowledge' (*samyag-jnāna*), 'right vision' (*samyag-darśana*), and 'right conduct' (*samyak-cāritra*). The first of these is perception of the nine *tattvas*, or verities (viz., soul, non-soul, *āsrava* or infection of soul, *saṃvara* or hindrance of *āsrava*, *nirjarā* or dissipation of *āsrava*, imprisonment of soul in material conditions, redemption of soul, righteousness, and sin), and consists in the exercise by the soul of its quality of determinate intelligence. In the second the soul comprehends these principles in intuitive faith.

[4] A state in which one is very slightly weighed down by the physical body.

[5] On the term *parīsaha* see Hoernle's translation of the Uvāsaga-dasāo, p. 84, and Appendix, p. 47, Tattvārtha-sūtra-bhāṣya, ix. 8.

[6] The monk's 'particular duties,' *karaṇa*, are those with a special motive. They are (1) *piṇḍa-viśuddhi*, correctness in collecting food and in equipment; (2) 5 *samitis*, or cautions:—*īryā-s.*, walking by daylight along a beaten track, with eyes keeping watch over four hands' distance before the feet, and avoiding roads of bad repute; *bhāṣā-s.*, brevity, simplicity, and propriety of speech; *eṣaṇā-s.*, propriety in receiving alms; *ādāna-nikṣepa-s.*, caution in taking up or laying down a board, vessel, robe, etc.; *pariṣṭhāpanā-s.*, relieving the needs of nature where there are no living creatures; (3) the twelve *bhāvanās*, or exercises of the spirit; (4) the *pratimās*, a series of mortifications (see below, and Hoernle's translation of the Uvāsaga-dasāo, p. 45, and Appendix, p. 40); (5) *indriya-nirodha*, keeping the organs of sense from their natural objects; (6) the three *guptis*, or restraints of mind, speech, and body, the last including *paḍilehaṇa*, or examination of a

decision, simplicity, gentleness, lightness, forbearance, heedfulness, freedom,[1] knowledge, magic lore, continence, scriptural lore, rules, and vows, truth, purity, knowledge, vision, and conduct; he was grand, stern, of stern vows, of stern mortifications, of stern continence; he was heedless of his body, and had stored within him mighty fiery forces.[2] He knew the Fourteen Pūrvas,[3] and was possessed of the four knowledges.[4] Now, as amidst a company of five hundred friars he travelled on and on, and passed from village to village, journeying in pleasantness, he came to the city of Campā and the sanctuary Puṇṇabhadde; he took a lodging[5] such as was meet, and abode there,

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spot before sitting upon it, and *pamajjaṇa*, or wiping it; (7) *abhigraha-pratijnā*, four classes of vows corresponding to the categories of space, time, matter, and condition.

The 'general duties'—*caraṇa*, or *cāritra*—comprise: (1) the five *mahāvratas*, or vows of harmlessness, truthfulness, honesty, continence, and indifference to property; (2) the ten *yati-dharmas*, or *śramaṇa-dh.*, viz., forbearance, gentleness, simplicity, freedom from desire, mortification, restraint (*i.e.*, resistance to sinful influences by discipline), truth, purity, lack of all possessions, and continence: this list however sometimes varies, so as to include 'lightness' (see above); (3) the seventeen *saṃyamas* (see above); (4) the ten *vaiyāvṛttyas*, or mutual devotion of the members of the same religious body; (5) the nine *brahmacarya-guptis*, disciplines in aid of continence; (6) right knowledge, vision, and conduct (see above); (7) six outward and six inward forms of *tapas*, or mortification; (8) *nigraha*, or repression of wrath, pride, guile, and desire.

[1] Viz., from desire. See last note.

[2] The Jains believe that the individual secretes in his body a psychic force, *leśyā*, which is black, blue, gray, fiery red, white, or of the colour of the *padma* lotus, according to the character of his 'works.' The fiery force (*teu-lesā*) is acquired by great austerities, and may be directed with deadly effect upon distant objects. This notion seems to start from the Upanishads (*cf.* Bṛhad-āraṇyaka Upan. IV., 3, 4).

[3] The older Jain canon, now lost, though perhaps partially incorporated in the present canon, or *Angas*.

[4] See Appendix.

[5] *Oggahaṃ oggiṇhai*, in Sanskrit *avagraham avagṛhṇāti*. By *avagraha* is meant a wandering friar's right of lodging in a spot. For this he must get the owner's permission, which he must renew daily; he must also fix the limits of the ground wherein he lodges.

exercising himself with constraints and mortifications.] The congregation went forth [from the city of Campā. The Law was preached, and by the way whereby it had come forth the congregation] went back.

In those days, at that time, the reverend Jambū, the senior disciple of the reverend Suhamme, [[1]who was of the race of Kāsave,[2] and was seven hands in height,] [[3]framed in symmetrical form, with joints knit as it were by double mortice, collar, and pin, fair of hue as a streak on a touchstone from a bit of gold, or as a lotus' filaments, severe in mortification, fiery in mortification, great in mortification, brilliant in mortification, grand, stern of virtue, sternly austere, sternly continent, heedless of the body, having stored within him mighty fiery forces,] [abode some little way from the reverend Elder Suhamme, with his knees raised and his face bent down, lodged in a store-chamber of meditation, exercising himself with constraints and mortifications. Then the reverend Jambū was moved to faith, to uncertainty, and to curiosity,[4] strongly moved to faith, to uncertainty, and to curiosity, stirred to faith, to uncertainty, and to curiosity, strongly stirred to faith, to uncertainty, and to curiosity; and he

[1] The words within this bracket are also from the Nāy., pp. 22-24.

[2] In Sanskrit, *Kāśyapa.* Indabhūī (Indrabhūti), the senior disciple of Mahāvīre, was a *Gautama*, and is commonly called *Goyame.*

[3] The following description within this bracket is taken, *mutatis mutandis*, from the Uvāsaga-dasāo, I. § 76 (see Hoernle's translation) and the Bhagavatī, I. i., etc.; it is also given in the commentary to the Nāy., but not in the text. With the words 'abode some little way' the text of the Nāy. is resumed.

[4] These three terms, 'faith' (*saḍḍhā*), 'uncertainty' (*saṃsaya*), and 'curiosity' (*koūhala*), illustrate the mechanism of a Hindu exposition. For example, the Brahma-sūtra presupposes faith in Brahma as the universal Being, and then begins by assuming in the student a *brahma-jijnāsā*, 'desire to know Brahma,' which implies both uncertainty as to the nature of Brahma and curiosity as to how this may be converted into certainty. Similarly, the Hindu syllogism, which is a dialogue in miniature, places its conclusion at the beginning in order to conjure up artificially an *ākānkṣā*, doubt and wish to resolve the doubt.

rose up and went toward the reverend Elder Suhamme. He thrice walked around him from right to right,[1] praised and worshipped him, and with clasped hands courteously] waited before [the reverend Elder Suhamme, neither very near nor very far, wishful to hear him and worshipping; and] thus he spoke:

"If, sir, the Ascetic, [[2]the Lord Mahāvīre, the maker of the first teaching,[3] the maker of the Passage,[4] the self-enlightened, the lord of the world, the lamp of the world, the light-giver to the world, the giver of security, the giver of refuge, the giver of the eye, the giver of the path, the giver of the Law, the teacher of the Law, the ruler who has the Law for his noble empire of fourfold bound,[5] the bearer of unshaken noble knowledge and vision, the Conqueror, the man of knowledge, the enlightened, the enlightener, the redeemed, the redeemer, he who has passed beyond, he who gives passage beyond, who has won to the peaceful, still, wholesome, boundless, imperishable, unvexed, everlasting seat whence there is no return,] [[6]by whom the thirty-four excellencies of speech of the Enlightened Ones were possessed, by whom the thirty-five excellencies of true speech were] attained, has preached this matter of the seventh Scripture, the Fortunes of Lay Worshippers, what, sir, is the matter of the eighth Scripture, the Fortunes of the End-winners, preached by the Ascetic?"[7]

[1] The circumambulation of reverence. The saluting person walks thrice round the saluted, starting from the latter's right, and keeping his own right turned towards him.

[2] This passage is given as it occurs in the Nāy., § 8, p. 27. The Ovavāī, § 16, contains a fuller description. *Cf.* also Bhag., § 1. i.

[3] *Āigara*, lit. 'first-maker.'

[4] *Titthagara*, Sanskrit *tīrthakara*, the official title of the Jinas; the 'passage' is the way to salvation through the ocean of embodied life (*saṃsāra*).

[5] The four bounds of empire are the three oceans and the Himālaya.

[6] The following words, though not found in the Nāy., conclude the full description in the Ovavāī, and must be added here. See the Comm. on the latter.

[7] The description of the Ascetic (*samaṇe*) is to be added as above in this and the following sentence, and wherever there occurs mention

"Verily, Jambū, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End-winners."

"If, sir, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End-winners, how many are the lessons, sir, in the first chapter of the Fortunes of End-winners that have been preached by the Ascetic?"

"Verily, Jambū, in the first chapter of the eighth Scripture, the Fortunes of End-winners, there are ten lessons that have been preached by the Ascetic—to wit,

Goyame, Samudde, Sāgare, Gambhīre, Thimie,
Ayale, Kampille, Akkhobhe, Paseṇaī, and Vaṇhī."[1]

"If, sir, in the first chapter of the eighth Scripture, the Fortunes of End-winners, there are ten lessons that were preached by the Ascetic, what, sir, is the matter of the first lesson in the Fortunes of End-winners that was preached by the Ascetic?"

"Verily, Jambū, in those days, at that time, there was a city named Bāravaī,[2] twelve yojanas[3] in length and nine yojanas in breadth. It was built by the wit of the Lord of Wealth[4] himself. It was finely walled with gold and adorned with five-coloured cornices of divers gems, very delightful, like to the city of Alakā—a place of happiness and sport, a very heaven manifest, comforting, [pleasant to the gaze, agreeable, and comely]. Without this city of

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of an 'Ascetic,' or 'Saint' (*arahaṃ*). In speaking of those who have reached Nirvāṇa we must use the past participle, 'attained' (*sampatte*); to those who are still living we apply the future, 'seeking attainment' (*sampāviu-kāme*).

[1] Or *Viṇhū*; the texts vary.

[2] The classical *Dvāravatī* or *Dvārakā*, probably the same as the modern Dwarka, on the north-western extremity of the peninsula of Kathiawar. The hill *Revayae* mentioned below (in Sanskrit *Raivataka*) is identified with the modern Girnar, about ten miles east of Junagarh. If this is right, the geography of the Jain author needs some qualification, for Girnar is a considerable distance to the south-east of Dwarka.

[3] The *yojana* is equal to eight miles.

[4] Viz., Kubera, or Vaiśravaṇa, the god of riches, whose residence is Alakā.

Bāravaī, at the north-eastern side thereof, was a mountain named Revayae. [[1] It was lofty, with a summit touching the sky, and covered with manifold thickets, copses, creepers, and climbing plants. It swarmed with troops of haṃsas, deer, peacocks, herons, water-fowl, ruddy geese, thrushes, and cuckoos, and was filled with a many levels, crags, caverns, cascades, declivities, slopes, and peaks. Troops of heavenly nymphs, bands of gods, celestial bards, and couples of Vidyādharas[2] haunted it; and it was everlastingly festive with the mighty men of the threefold world, the choice heroes of the Dasāras,[3] sweet, happy, fair to the eye, beauteous, comforting, pleasant to the gaze, agreeable, and comely.] Upon this mountain Revayae was a park named Nandaṇavaṇe, [rich in the flowers and fruits of every season, delightful, like the Nandaṇavaṇe,[4] comforting . . . In this wood was a broad mid-space, and] therein was an ancient shrine of the Fairies,[5] named Surappie. It was [encompassed] by a wood; [therein was] a fine aśoka-tree.[6]

In this city of Bāravaī dwelt King Vāsudeve, hight Kaṇhe,[7] [great as great Himavat, eminent as Malaya,

[1] The following description of Revayae and Nandaṇavaṇe is from the Nāy., Calcutta edition, p. 525 *et seq.*

[2] A class of minor deities.

[3] Yadu begot Śūra, Śūra begot Śauri and Suvīra. Andhaka-vṛṣṇi, son of Śauri, had ten sons, called the *Dasāras* (Sanskrit *Daśārhas*), viz., Samudravijaya, Akṣobhya, Stimita, Sāgara, Himavān, Acala, Dharaṇa, Pūraṇa, Abhicandra, and Vasudeva, whose names appear in a Prakrit form (Samuddavijae, Akkhobhe, Thimie, Himavante, Ayale, and Abhicande, etc.) in this text. Samudravijaya's eldest son was Ariṣṭanemi (Ariṭṭhanemī), the twenty-second *Tīrthakara* of the present *avasarpiṇī* era. Vasudeva's two eldest sons were Kṛṣṇa (Kaṇhe) Vāsudeva and Bala-Rāma. Suvīra begot Bhoja-vṛṣṇi, whose son was Ugrasena (Uggaseṇe), the father of Kaṃsa.

[4] The park of Indra, the king of the gods.

[5] *Jakkhāyayaṇa*, explained by the Guj. as *āyat thānak dehro* (*i.e.*, a little domed temple). It occurs below in chap. vi., lesson 3.

[6] The description of the wood and the tree are to be supplied from above.

[7] The description of the king is as given in Ovavāī, § 11. He is the classical Kṛṣṇa Vāsudeva.

Mandara, or Mahendra, and meetly born of an utterly stainless long tribe-line of kings. His several limbs were adorned throughout with the kingly tokens.[1] Many people did reverent homage to him. He was rich in all virtues, a Warrior, happy and anointed on the head,[2] the meet offspring of his mother and father, possessed of mercy, the establisher and maintainer of bounds, the establisher and maintainer of peace, an Indra among men, father of his people, guardian of his people, priest of his people,[3] establisher of banks and banners,[4] eminent among mankind, best of men, lion of men, tiger of men, cobra of men, lotus of men, bull-elephant of men, wealthy, stately, and renowned. He had plenteous and abounding store of palaces, couches, and thrones, and crowds of chariots and waggons. He had much substance, much fine gold and silver, and was busy with means to profit. Abundant was the food and drink that he cast away[5]; many were his bondmen and bondwomen, and plenteous his kine, buffaloes, and rams. His engine-stores, treasuries, granaries, and arsenals were full. He was strong, his rivals weak; and he ruled a kingdom where rebels were smitten, beaten, shattered, cast out, and were not; where foes were smitten, beaten, shattered, cast out, defeated, overcome; whence famine had vanished and fear of pestilence had fled; peaceful, blissful, well fed, and at rest from inroads and tumults.] Here he held sway over Samuddavijae and the rest of the ten Dasāras, over Baladeve and the rest of the five great heroes, over Pajjuṇṇe and the rest of the three and a half crores of princes, over Sambe and the rest of the 60,000 fighting men, over Mahāseṇe and the rest of the 56,000 mighty

[1] The signs of royalty apparent as birth-marks on his limbs—*e.g.*, the *svastika* cross.

[2] *Muddhābhisitte*, said to mean 'anointed in due order of succession by his predecessor.'

[3] As performing lustratory rites (*śānti*) for the people.

[4] The 'banks' (*seu*) are explained as the right course of life, *mārga*; the 'banners' betoken his exploits.

[5] Viz., in almsgiving and entertainment.

men, over Vīrasene and the rest of the 21,000 warriors, over Uggasene and the rest of the 16,000 kings, over Ruppiṇī and the rest of the 16,000 queens, over Aṇangasenā and the rest of the many thousands of courtesans, and over many kings, princes, barons, [[1]prefects, mayors, bankers, traders, captains,] merchants, and others, over the city of Bāravaī and the whole of the southern half of Bhārahe-vāse.

In this city of Bāravaī dwelt King Andhaga-vaṇhī, great as great Himavat . . . King Andhaga-vaṇhī had a queen, hight Dhāriṇī. [[2]Delicate were her hands and feet, her body perfect and in no wise lacking in its five organs of sense. She was excellent in the tokens and marks of distinction,[3] perfect and well made as to volume, weight, and height, beauteously shaped in all her limbs, sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Her waist was to be clasped by the hand, and marked with a comely threefold dimple; her face was stainless as the moon in Kārttika, perfect, and sweet. Her cheeks[4] were set off with earrings. Charming as an abode of Love was her attire.[5] Seemly was she in her gait, laughter, speech, gesture, and coquetry of glances, cunning in graceful converse, skilled in fitting courtesies, comforting, pleasant to the gaze, agreeable and comely. With King Andhaga-vaṇhī she dwelt, loving and affectionate, enjoying the pleasant fivefold delights of mortal love, consisting in speech, touch, taste, form, and scent.]

[1] A list of frequent recurrence. See Ovavāī, §§ 15, 38, etc.

[2] Another standing description; *cf.* Ovavāī, § 12. The word *paḍipuṇṇa*, rendered 'perfect,' has here, as often, the physical meaning of 'rounded.'

[3] The tokens, *lakkhaṇa*, are the birthmarks (*svastika* cross, discus, etc.), presaging fortune; the signs of distinction, *vanjaṇa*, are the painting of the eyes with collyrium, of the brow with vermilion, etc., denoting actual rank and dignity.

[4] *Gaṇḍa-lehā*: the Sanskrit *gaṇḍa-lekhā* is glossed as *gaṇḍa-sthala* by Mallinātha on Kumāra-sambhava, vii. 82.

[5] Or, 'her attire was of ravishing appearance and delightful.'

Now it befell once that the Queen Dhāriṇī was [[1]in a chamber of this sort: it was well figured with pictures within, and was white, polished, and smooth without; its ceiling was variously figured and its floor glistening; it dispelled darkness by its gems and jewels, and its space was duly divided in manifold wise; it was filled with appertaining bunches of fresh, sweet-smelling blossoms of the five colours scattered therein; it smelt pleasantly with the shimmering reek from incense of kālāguru, fine kundurukka, and turukka, and was odorous with sweet-smelling fine scents, a very incense-wafer. And she lay] on a couch of this sort: [it had a mattress of meet size for her stature, and was cushioned on either end, high on either side, and deep in the middle, like as one sinks in the sands of the shore of Ganges; it was draped with featly spun coverings of gauzy fine linen,[2] with a well made curtain, and was cloaked by red silk; it was very delightful, and felt as though it were of deer-skin, of rūta, of būra, of butter, or of tūla, and was filled with fine sweet-smelling flowers, powders, and other appurtenances of a couch. At midnight, as she lay tossing about midway between sleeping and waking, she beheld this noble, happy, blissful, lucky, auspicious, splendid great dream, and then awoke—to wit, she beheld in a dream a lion of great whiteness as of pearl, silver, the Ocean of Milk, the moon's beams, water, the Great Silver Mountain,[3] mighty, pleasant, and

[1] The whole of the following story, down to the end of the list of wedding-gifts, is given as published in the Bhagavatī, book xi., § 11 (Benares edition, fol. 940 *et seq.*), and the connected passages. The Antagaḍa-dasāo merely gives the rubric, *In the same wise as Mahabbale, the dream, narrative, birth, childhood, accomplishments, youth, marriage, damsels, palaces, and enjoyments, except that his name was Goyame, and they gave him in marriage on one day eight noble princesses; the gifts were eight of each kind.*

[2] *Khomiya-dugulla*, in Sanskrit *kṣaumika-dukūla*, said by the Comm. to signify pairs of coverings of fine cotton or flaxen fabric; on fol. 962, however, he says that *dugulla* (*dukūla*) is made from tree-bark, distinguishing it from *khoma*, flaxen or cotton stuff.

[3] Explained as meaning Mount Vaitāḍhya. There are however several of this name in Jain cosmography (see Appendix). Two are

goodly to look upon, whose fore-legs were firm and comely, whose mouth displayed round, thick, close-fitting, excellent, sharp teeth, whose lips were tender and fully proportioned, glistening and comely as a perfected noble lotus, whose palate and tongue were soft and delicate as petals of a red lotus, whose eyes were as fine gold heated in crucibles of eddy-like roundness, and stainless as lightning, and even, whose thighs were broad and stout, and whose shoulders were full and wide, who was adorned with soft, brilliant, delicate, elegant, and spreading mane-locks, whose tail was high, well framed, well formed, and sweeping the ground, who was sweet and of sweet aspect, and who played and sported, and then coming down from the sky passed into her mouth; then she awoke. Then Queen Dhāriṇī, having beheld in her sleep this noble . . . great dream and awakened, became glad [[1] and joyful of spirit, pleased of mind, exceedingly cheerful, and her heart was moved by gladness], and the root-cells of her hair swelled like kadamba-flowers beaten by rain-showers. She took cognisance of the dream, and rose up from her couch, and went to the place where King Andhaga-vaṇhī's couch was, not speeding nor hastening, with a gait neither hurried nor lagging, like that of a royal haṃsa. Then addressing King Andhaga-vaṇhī with these agreeable, lovely, dear, acceptable, pleasant, noble, happy, blissful, lucky, auspicious, fortunate, soft, sweet, and tender words, she awakened him; and being given leave by him, she sat down on a throne figured with patterns of divers gems and jewels. Sitting in a perfectly comfortable posture, restful and composed, she addressed him with these agreeable . . . words, saying:

"Truly, Beloved of the Gods, to-day on a couch of this sort, meet for my stature . . . I beheld in a dream a lion

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ridges running across Bharata-varṣa and Airāvata-varṣa; another consists of two parallel ranges in Videha; other Vaitāḍhyas are the mountains around which the great rivers turn at right angles; and yet others exist on other continents around Jambūdvīpa.

[1] A standing phrase; *cf.* Bhag., fol. 156, etc,

. . . passing into my mouth, and awoke. Now, Beloved of the Gods, what kind of happy issue, I wonder, will there be of this noble . . . great dream ?"

Then King Andhaga-vaṇhī, listening and hearing this matter of Queen Dhāriṇī, became glad and joyful . . . and his body bristled like the sweet-scented flowers of the nīpa beaten by rain-showers, and his hairs rose up in their root-cells. He took cognisance of the dream, entered into inquiry thereupon, and by his own native faculty of intelligence arising from perception[1] he grasped the purport of the dream. Then he addressed Queen Dhāriṇī with these agreeable . . . auspicious, soft, sweet, and fortunate [words], saying :

"Noble is the dream thou hast seen, O queen! happy the dream thou hast seen, O queen! . . . fortunate the dream thou hast seen, O queen! fraught with health, delight, long life, happiness, and good auspices the dream thou hast seen, O queen! There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, winning of a son, winning of empire. Truly, Beloved of the Gods, after the passing of nine full months and seven and a half days and nights thou shalt bear a boy, a banner to our stock, a lamp to our stock, a mountain to our stock, a crown to our stock, an ornament to our stock, a glory-winner to our stock, a joy-winner to our stock, a renown-winner to our stock, a foundation to our stock, a tree to our stock, a maker of increase to our stock, delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense . . . sweet of aspect as the moon, lovely and pleasant to behold, goodly of form, like in brilliance to a young god. This boy, his childhood spent, so soon as he shall have come to judgment and ripeness and entered the way of youth, will be a hero, a warrior, a valiant man, a lord of empire, yea, a king, possessing ample and abundant hosts and waggons. Thus noble . . . fraught with health, delight . . . and good auspices is the dream thou hast seen, O queen."

[1] See Appendix.

Thus with these agreeable . . . [words] twice and thrice he spoke comfortably to Queen Dhāriṇī. Then Queen Dhāriṇī, having listened and heard this matter from King Andhaga-vaṇhī, became glad and joyful . . . [raised to her head her hands clasped before her forehead with joined] palms, and said: 'It is so, Beloved of the Gods; it is true, it is assured, it is beyond doubt, it is agreeable, it is acceptable, it is agreeable and acceptable, it is as thou sayest.'

Thus she duly accepted the dream, and being given leave by King Andhaga-vaṇhī, she arose from the fine couch figured with patterns of divers gems and jewels, and went to the place where her own couch was, not speeding nor hastening . . . Then she sat down on her couch and said: "Let not this my sublime, exalted, auspicious dream be marred by other ill dreams!" So with excellent, auspicious, and devout discourses touching eminent persons[1] she kept herself awake in vigil to her dream.

Then King Andhaga-vaṇhī summoned the chamberlains, and said: "Make haste, Beloved of the Gods, to do your part and have to-day the whole outer audience-chamber sprinkled with perfumed water, cleansed, swept, and smeared, filled with appertaining sweet-scented fine blossoms of the five colours . . . a very incense-wafer. See then that a throne be set up, and bring back *the report of* this [my command][2]."

The chamberlains, [[3]thus bidden by King Andhaga-vaṇhī, became glad and joyful . . . raised to their heads their hands clasped before their foreheads with joined palms, and saying, 'Yes, my lord!' courteously as commanded] promised obedience [to his word]. Then they made haste to do their part, and . . . brought back *the report of* [his command].

[1] See Hoernle's translation of Uvās., p. 94, note.

[2] A standing phrase, *mama eyam āṇattiyaṃ paccappiṇaha*; literally, 'bring back this my order'—*i.e.*, 'report it to have been executed.'

[3] A regular 'tag.'

Then King Andhaga-vaṇhī at break of day rose up from his couch, and stepped down from the daïs. He went to the place where the gymnasium was, and entered into the gymnasium. [[1] There he wearied, tired, and forspent himself with manifold exercises of energy, leaping, limb-twisting, wrestling, and turning[2]; then he was smeared with anointing stuffs of a hundred and a thousand distillations, fragrant oils and the like, comforting, inspiriting, gladdening, strengthening, rejoicing all the organs and limbs; then on the oiling-skin he was rubbed down by men with tender and delicate palms on perfect hands and feet, men skilful, dexterous, accomplished, clever, wise, possessed of cunning art, masters of the modes of anointing, rubbing, and turning, with fourfold rubbing pleasant to the bones, to the flesh, to the skin, and to the hair. Then, when his faintness and fatigue were gone, he stepped out of the gymnasium, and went to the place where the bath-house was, and entered into the bath-house. There, in a delightful bath-chamber, entirely covered with lattice-work and pleasant, and floored with divers gems and jewels, he sat comfortably upon a bath-daïs figured with patterns in divers gems and jewels, and was bathed with pure waters, with scented waters, with flower-waters, and with holy[3] waters again and again, according to the rule of happy and excellent bathing. When the happy and excellent bathing had been brought to an end with hundreds of manifold charm-wrappings, his body was rubbed with downy soft cloths dyed with fragrant saffron. His limbs were smeared with fresh, sweet-scented gośīrṣa sandal. A perfect and noble robe of great price was wrapped round him. A pure chaplet and an adorning unguent were put upon him. Gems and gold were hung

[1] This passage, as far as the entrance into the audience-chamber, is as given in the Ovavāī, § 48 (p. 184 *et seq.* of the Calcutta edition), to which the Bhag. refers by a short rubric.

[2] *Aṇega-vāyāma-jogga-vaggaṇa-vāmaddana-malla-juddha-karaṇehiṃ*; *jogga* is glossed as *guṇanikā*, *karaṇāni* as 'kinds of limb-bending well known in text-books of wrestling.'

[3] Or 'pleasant.'

around him. A seemly splendour was given him by wearing hāras, half-hāras,[1] and triple rows of jewels, pendent jewels, and drooping sashes. Neck-chains and rings were fastened upon him, and charming ornaments of his charming body. His arms became, as it were, stiff with noble rings and bracelets. He was brilliant with exceeding beauty, his fingers ruddy with signet-rings, his face aglitter with earrings, his head agleam from his crown, his breast featly adorned with the covering of pearl-ropes, his upper robe featly formed of long drooping silks. Manly bracelets were fastened upon him, closely fitting, excellent, and delightful, framed of divers gems, gold, and jewels, pure, precious, cunningly wrought, and glistering. In short—ornamented and decked like the Tree of Desire, with an umbrella garlanded with koreṇṭa flowers held over him, his body fanned by the sweep of four yak-tail fans, while at the sight of him arose festive cries of 'Victory!' surrounded by many sheriffs, officers of police, kings, princes, barons, prefects, mayors, bankers, traders, captains, merchants, commissioners, and treaty-agents, and like the moon issuing from a great white cloud in the midst of the troop of planets, the glittering constellations, and the troop of the stars] pleasant of aspect, the king came forth from the bath-house, and went to the place where was the outer audience-chamber, and sat down upon a fine throne fronting the east. To the north-eastern side of himself he caused to be set up eight fair seats covered with white cloths, with the auspicious appurtenance of white mustard. Not too near and not too far from himself he caused to be spread an inner curtain[2] adorned with divers

[1] The term *hāra* is here explained as a combination of eighteen strings (*sara*) of jewels. The term *pālamba*, here rendered 'pendent jewels,' is immediately below glossed by the Comm. as 'long,' applied to silks.

[2] *Javaṇiyā*, Sanskrit *javanikā*, a word which by its etymology ('Ιωνική) points to Greek culture. Weber holds that it originally denoted the curtain of the Hellenistic theatre (*Indische Studien*, xvi. 38). This, however, is not necessary. The woollen fabrics of Ionia, and especially of Miletus, were widely exported in very early times,

gems and jewels, exceedingly comely and precious, brought from a noble workshop,[1] having threads of delicate fabric and figured in hundreds of patterns, figured with patterns of wolves and bulls; and there he caused to be set for Queen Dhāriṇī a fair seat figured with patterns in divers gems and jewels, draped with an over-cloth and soft pillow, covered with white robes, pleasant of touch to the body, very soft. Then he summoned his chamberlains, and said: "Make haste, Beloved of the Gods, to summon the masters of the rules and purport of the eightfold[2] great lore of divination, the men skilful in divers books of art, the readers of the tokens of dreams."

Then the chamberlains . . . promised obedience . . . and left the presence of King Andhaga-vaṇhī. Swiftly, quickly, speedily, rapidly, hastily they went forth into the midst of the city of Bāravaī, and took their way toward the houses of the readers of the tokens of dreams, and summoned them. Then the readers of the tokens of dreams, being summoned by King Andhaga-vaṇhī's chamberlains, became glad and joyful. They bathed themselves, held the domestic sacrifice,[3] [[4] performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies

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both for wearing-apparel and for curtains, etc.; and as the word *javanikā* in its earliest use does not necessarily signify curtains of a *theatre,* it is probable that it meant originally nothing more than 'Ionian curtains,' and may even date from the days before the fall of Miletus.

[1] *Vara-paṭṭaṇ'-uggaya*: the Comm. optionally renders it as *vara-vastrotpatti-sthāna-sambhavā*, or as *pradhāna-veṣṭanakād udgatā*.

[2] The Comm. in explanation quotes an *āryā* verse—*aṭṭha nimittaṅ-gāiṃ divv'-uppāy'-antalikkha-bhomaṃ caaṅgaṃ sara-lakkhaṇa-vañjaṇaṃ ca tivihaṃ puṇ' ekkekkaṃ.*

[3] The *bali-karma.*

[4] A common passage; cf. Bhag., fol. 229; Ovavāī, § 17; Uvās., §§ 10, 208; and on the latter Hoernle's note in his translation, p. 136. *Koua*, 'charm,' signifies the painting of the eyes with collyrium and of the brow with vermilion; *mangala*, 'auspicious mark,' refers to the application of white mustard, rice-grains, curds, sandal-powder, etc., to the forehead.

with ornaments of small and great price[1]]. Then, with their heads auspiciously marked with white mustard and dūrvā grass,[2] they went forth from their own houses and betook themselves into the midst of the city of Bāravaī, toward King Andhaga-vaṇhī's noble palace. At the doorway of the noble palace they came together, and then they took their way toward the outer audience-chamber, toward King Andhaga-vaṇhī, [raised to their heads their hands with joined] palms, and cried to King Andhaga-vaṇhī, 'Victory! triumph!' Thereupon the readers of the tokens of dreams, reverently hailed, worshipped, entertained, and honoured by King Andhaga-vaṇhī, sat down on the fair seats already set for each. Then King Andhaga-vaṇhī made Queen Dhāriṇī sit behind the curtain, and holding a handful of flowers and fruit, spoke thus with exceeding courtesy to the readers of the tokens of dreams: "Truly, Beloved of the Gods, Queen Dhāriṇī to-day in a chamber of this sort . . . beheld in a dream a lion . . . and awoke. Now, Beloved of the Gods, what kind of happy issue, I wonder, will there be of this noble . . . dream?"

Then the readers of the tokens of dreams, listening and hearing this matter from King Andhaga-vaṇhī, became glad and joyful. They took cognisance of the dream, entered into inquiry thereupon, and grasped the purport of the dream. Thereupon they took counsel one with the other, and thus having obtained, grasped, inquired, determined, and understood the purport of the dream, they declared the purport thereof before King Andhaga-vaṇhī, saying:

"Truly, Beloved of the Gods, we have found in our books of dream-lore forty-two dreams, thirty great dreams, seventy-two dreams in all. Of these, Beloved of the Gods,

[1] *Appa-mah'-aggh'-ābharaṇa—i.e.*, ornaments of various value. This rendering seems more in harmony with the Indian spirit than the alternative 'a few ornaments of great price,' which has also some authority.

[2] *Hariyāliyā*, glossed *dūrvā—i.e.*, the *Cynodon dactylon*.

mothers of Makers of the Passages or mothers of emperors,[1] into whose wombs a Maker of the Passage or an emperor is coming down, see the following fourteen of the thirty great dreams, and awake—to wit,

an elephant, a bull, a lion, a besprinkling[2] of Fortune,
a garland, a moon, a sun, a banner, a jar, a lotus-pool,
a sea, a celestial palace, a heap of jewels, or a flame.

Mothers of a Vāsudeve[3], into whose wombs a Vāsudeve is coming down, see seven of these fourteen great dreams, and awake. Mothers of a Baladeve, into whose wombs a Baladeve is coming down, see four of these fourteen great dreams, and awake. Mothers of a chieftain, into whose wombs a chieftain is coming down, see one of these fourteen great dreams, and awake. This, Beloved of the Gods, is one of the great dreams that Queen Dhāriṇī has seen; thus noble is the dream that Queen Dhāriṇī has seen . . . fraught with health, delight, long life, happiness, and good auspices is the dream Queen Dhāriṇī has seen. There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, of a son, of empire. Truly, Beloved of the Gods, after the passing of nine full months . . . she shall bear a boy, a banner to thy stock . . . This boy, his childhood spent . . . will be a lord of empire, a king; or he will be a monk exercised of soul. Thus, Beloved of the

[1] The twelve legendary *cakravartīs*, or, 'world-emperors,' are Bharata, Sagara, Maghavā, Sanatkumāra, Śāntinātha, Kunthunātha, Aranātha, Subhūma, Padma, Hariṣeṇa, Jaya, and Brahmadatta.

[2] In the text simply *abhiseya*, 'sprinkling'—*i.e.*, anointment. Fortune (*Lakṣmī*) is often figured in art as having on each side an elephant holding in his trunk a jar, whence he pours holy water upon her head.

[3] The nine Vāsudevas are: Tripṛṣṭha, Dvipṛṣṭha, Svayambhū, Puruṣottama, Puruṣasiṃha, Puṇḍarīka, Datta, Lakṣmaṇa, and Kṛṣṇa (the Kaṇhe of our text). The nine Baladevas are: Acala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma (or Rāmacandra), and Balarāma (Balabhadra). The twenty-four *tīrthakaras*, twelve Emperors, nine Vāsudevas, nine Anti-Nārāyaṇas (opponents of the Vāsudevas), and nine Baladevas are the sixty-three *Śalākā-puruṣas* of Jain legend.

Gods, noble . . . fraught with health . . . is the dream Queen Dhāriṇī has seen."

Then King Andhaga-vaṇhī, listening and hearing this matter from the readers of the tokens of dreams, became glad and joyful . . . and said: "It is so, Beloved of the Gods . . . it is as you say." Thus he duly accepted the dream, and gave largesse and honour to the readers of the tokens of dreams, with abundant food, drink, sweetmeats, dainties, flowers, garments, perfumes, garlands, and ornaments, bestowed on them a liberal gift of gladness of life-long worth, and sent them away. Then he rose up from his throne, and went toward Queen Dhāriṇī . . . and addressed her with these agreeable . . . [words], saying: "Truly, Beloved of the Gods, there are in the books of dream-lore forty-two dreams and thirty great dreams, seventy-two dreams in all. Of these, Beloved of the Gods, mothers of Makers of the Passage or mothers of emperors" (*repeat as above, until*) "see one of these fourteen great dreams, and awake. This, Beloved of the Gods, is one of the great dreams that thou hast seen. . . . [He] will be a lord of empire, a king; or he will be a monk exercised of soul. Thus, O queen, noble is the dream thou hast seen."

Thus with these agreeable . . . [words] twice and thrice he spoke comfortably to Queen Dhāriṇī. Then Queen Dhāriṇī, having listened and heard this matter from King Andhaga-vaṇhī, became glad and joyful, [raised to her head her hands . . . with joined] palms, and said: "It is so, Beloved of the Gods! . . ." She duly accepted the dream, and being given leave by King Andhaga-vaṇhī, rose from the [throne figured with] patterns in divers gems and jewels . . . went toward her own chamber, not speeding nor hastening, with a gait [neither hurrying nor lagging . . .], and entered into her own chamber. She bathed herself, held the domestic sacrifice . . . decked herself with all her ornaments. She nourished herself according to place and time with substances neither too chill, nor too hot, nor too acrid, nor too pungent, nor too astringent, nor too sour,

nor too sweet, but pleasant in seasonable use, with food, covering, perfumes, and garlands, such as were good for the unborn babe, moderate, wholesome, nutritious for the unborn babe; using special and soft beds and couches, staying in pleasantly retired and agreeable places of abode, her longings excellent, her longings fulfilled, duly honoured, entirely gratified, dispelled, and removed, free from sickness, sorrow, delusion, dread, and terror, she comfortably carried the unborn babe. Then, after the passing of nine months and seven and a half days and nights, Queen Dhāriṇī bore a boy delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense, excellent in the marks of distinction and tokens . . . sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Then Queen Dhāriṇī's chamber-women, seeing that she had born a child, went toward King Andhaga-vaṇhī, and [raised to their heads their hands with joined] palms, and cried to King Andhaga-vaṇhī, "Victory! triumph!" saying, "Truly, Beloved of the Gods, Queen Dhariṇī after nine full months . . . has born a boy . . . This joyful matter for thy joy we announce to thee, Beloved of the Gods; be it a joy for thee!"

Then King Andhaga-vaṇhī, listening and hearing this matter from the chamber-women, became glad and joyful . . . [his body bristled], like the flowers of the nīpa beaten by rain-showers [and his hairs rose up] in their root-cells. He gave to the chamber-women all the ornaments that he was wearing save his diadem. Then he took a bright silver pitcher full of pure water and bathed their heads, bestowed a liberal gift of gladness of lifelong worth, gave them largesse and honour, and sent them away. Then King Andhaga-vaṇhī summoned his chamberlains, and said: "Make haste, Beloved of the Gods, to release the prisoners in the city of Bāravaī, and increase the measures of volume, weight, and length; then do your part, and have the city of Bāravaī within and without sprinkled, swept, and smeared . . . set up a thousand posts, a thousand discs, and festival entertainment of

great magnificence, then bring back *the report of* this my command."

The chamberlains, thus bidden by King Andhaga-vaṇhī . . . brought back *the report*. Then King Andhaga-vaṇhī went toward the audience-chamber (*repeat the same account as above, until*) he came forth from the bath-house.

And then for ten days he held a birthday-festival[1] for the people of town and country, in which there was no payment of tolls or taxes, no husbandry, no selling, no weighing, no entrance of constables, no fine nor exaction, no pressing of debt; excellent women of pleasure and play-actors thronged in it, numbers of clappers haunted it, drums were never cast aside and chaplets never faded in it, and joy and merriment ruled. While this birthday-festival of ten days was going on, King Andhaga-vaṇhī gave by his own hand and through others hundreds, thousands, and hundreds of thousands of sacrifices, largesses, and portions, and received himself and bestowed on others hundreds, thousands, and hundreds of thousands of gifts. So the boy's father and mother on the first day held a birthday festival; on the third day they held a holiday on the sight of the moon and sun; on the sixth day they kept a vigil; when the eleventh day was past, the lustratory birth-rites finished,[2] and the twelfth day come, they caused to be prepared abundant food, drink, sweetmeats, and dainties, and summoned [[3]friends, kinsfolk, men of their own family and stock, relations, retainers, kings, and] nobles. Thereupon they bathed themselves, held [[4]the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies with ornaments of great and small price. At the hour of dining they sat in the dining-hall upon right pleasant

[1] *Ṭhii-vaḍiyā*—Sanskrit *sthiti-patitā*—the festival of the first rite held over a new-born babe, by which he is, as it were, introduced into the family.

[2] On these rites see below, note.

[3] A common *gama*. *Cf.* Bhag., fol. 228, 907, Uvās., § 8, note in Hoernle's translation, etc.

[4] This passage is from the Bhag., fol. 229 *et seq.*

couches, and with their friends . . . tasted, enjoyed, shared one with another, and feasted upon the abundant food . . . When they had dined and come to the hour after the banquet, having washed their mouths, purified themselves, and become altogether clean, they gave largesse and honour to their friends . . . with abundant garments, perfumes, garlands, and ornaments.] Then in the presence of their friends . . . they gave the following name[1] that had come down from grandfather, great-grandfather, and great-great-grandfather, and been in use through a succession of many men, befitting his stock, seeming his stock, prospering the line of descent in his stock: "For that this is our child, son of King Andhaga-vaṇhī, born of Queen Dhāriṇī, therefore be the name of this our child Goyame." So the child's father and mother gave him the name of Goyame.

Now little Goyame was attended by five nurses—to wit, a wet-nurse, [[2]a bath-nurse, a tiring-nurse, a lap-nurse, and a play-nurse — also by many hunchback women, Kirāta women, dwarf women, misshapen women,[3] women of Babbara, Pausaya,[4] Greek, Palhavaya,[5] Īsiṇaya, Cāru-iṇaya,[6] Lāsaya, Lausaya, Dravidian, Sinhalese, Arab,[7] Pulinda, Pakkaṇa, Bahala, Maruṇḍa, Sabara,[8] and Persian race, women of divers lands, in foreign garb, with raiment taken from their own countries' fashions, understanding from gesture what was thought and desired of them,

[1] The Bhag. reads 'a name derivative (*goṇaṃ*) and based on his qualities (*guṇa-nipphaṇṇaṃ*).' This suits the context, where the hero is *Mahabbale*, 'Great-of-strength,' son of *Bale*; but it does not apply to our text, where the hero is named *Goyame* (Gautama), a patronymic or derivative, but certainly not *guṇa-nipphaṇṇaṃ*.

[2] This list is as given in Ovavāī, §§ 55, 105, Nāy., p. 181 *et seq.* In Hindu literature dwarfs and monsters are regular attendants of harems.

[3] *Vaḍabhī*, variously glossed as *vakrādhaḥkoṣṭha*, *mahā-koṣṭha*, or *maḍaha-koṣṭha*.

[4] Or *Vausaya*.

[5] Apparently *Pahlavi*.

[6] Uncertain; the initial letter varies in the MSS.

[7] Or possibly 'Tamil'; see S. B. E., xxii., p. xxxix.

[8] A wild tribe of the Dekkhan.

skilful and accomplished, well trained. Surrounded by this goodly throng of slave-girls and band of maids, encompassed by eunuchs, messengers, and chamberlains, he was passed from hand to hand, he enjoyed breast after breast, he was danced about, sung to, caressed, embraced, hugged,[1] praised, kissed, made to walk upon delightful jewelled floors, and so grew in comfort as grows a fine campaka-tree close to a mountain cavern sheltered from wind and harm].

So the father and mother of little Goyame in due order performed the rites of the birthday festival, the sight of moon and sun, the vigil, the name-giving, the walking and moving the legs, the feasting, the increase of food, the teaching to speak, the boring of the ears, the cleansing of the year, the dressing of the hair, the taking to school, and many other rites from conception and birth.[2]

[1] Or 'comforted.'

[2] This list (compared with that above, p. 27) gives us the following rites of lustration: (1) on the first day a birthday feast, *ṭhii-vaḍiyā*; (2) on the third day the rite of showing the sun and moon to the baby (as with the modern Śvetāmbaras, who in the daytime, after worshipping in another room images of the Jina and the sun, take the mother and child into the open air, shew them the sun, recite texts, and again worship the images, holding in the evening a similar service for the moon); (3) on the sixth day a vigil, as with other Hindus (among modern Śvetāmbaras a party of respectable women meet in the house and sing; they put a pewter platter upon a chair, laying in it silver and offerings to Cakreśvarī, women with living husbands worship these, and fumigate the mother with incense, etc.; texts are recited, and the baby bathed and sprinkled with *dūrvā* or *kus-kus*); (4) on the eleventh day a purification (like the *śuci-karma* of the modern Śvetāmbaras, also held usually on the eleventh day); (5) the name-giving, now commonly held about the same day by Śvetāmbaras, on the twelfth by Digambaras; (6) two rites for the child's first lessons in walking; (7) a feast, *jemāvaṇa*, which seems similar to the *niṣadhyā kriyā* now observed a few months after birth by the Digambaras; (8) the rite of 'increase of food,' *piṇḍa-vaddhaṇa*, seemingly the same as the modern *anna-prāśana*, or first feeding with solid food (held by Śvetāmbaras six months after birth of boys, five after birth of girls; the father, after performing snātra-pūjā and offering food in a temple, comes home, whereupon a respectable woman puts the child upon a chair and feeds it); (9) a rite connected with the first lessons in talking, which now

Then when his father and mother saw that little Goyame was past eight years of age, during an auspicious tithi, karaṇa, day, star, and hour[1] [[2]they brought him to a teacher of the arts. The teacher trained little Goyame and taught him the seventy-two arts: firstly writing, then arithmetic as most important, and lastly birds' cries, in their text, purport, and practice—to wit, writing, arithmetic, impersonation, dancing, singing, making music with instruments, with the voice, with the drum, and with cymbals; gambling, popular conversation, dicing, play of the eight-square board, city police, mixing of water with clay, rules of food, rules of drink, rules of housekeeping, rules of bed; Āryā-verses, riddling, Māgadhī and Gāthā composition, ballad-making, *śloka*-making; means of preparing unwrought and wrought gold,[3] perfumes, and powders; rules of ornament, attiring of damsels, points of women, of men, of horses, of elephants, of kine, of cocks, of umbrellas, of staves, of swords, of gems, and of the *kāgaṇi*[4] jewel; lore of building, measurement of camps and cities, column and counter-column, flying column and flying counter-column, wheel-column, kite-column, cart-column; fighting, heavy fighting, and supreme fighting, fist-fighting, arm-fighting,

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seems obsolete; (10) boring the ears (practised by the Śvetāmbaras); (11) 'cleansing of the year,' *saṃvacchara-paḍilehaṇa*, glossed by the Comm. as *varṣa-granthi-karaṇa* (birthday or anniversary), and possibly surviving in the *vyaṣṭi* or *varṣa-vardhana* still observed by the Digambaras; (12) the *colovaṇaga* or dressing of the hair, like that of orthodox Hindus; (13) *uvaṇayaṇa*, similar to the orthodox *upanayana*, or taking to school, and still performed by Śvetāmbaras. Modern Śvetāmbaras practise a series of sixteen rites, which excludes the sixth, seventh, ninth, eleventh, and twelfth of the above list, and adds those of *garbhādhāna*, *puṃsavana*, *kṣīrāśana* (suckling, two or three days after birth), *keśa-vapana*, *vivāha*, *vratāropa*, and *antakarma*. See also *Indian Antiquary*, 1903, p. 460.

[1] The *tithi* is a lunar day, the *karaṇa* a half *tithi*, the *muhūrtta*, or 'hour,' forty-eight minutes.

[2] This passage is from the Nay. and Ovavāī, continued from above.

[3] On this apparent distinction between unwrought and wrought gold (*hiraṇya* and *suvarṇa*), see Hoernle's translation of Uvās. § 17, note.

[4] The insignia of the *cakravarti*, or emperor.

branch-fighting, arrow-shooting, wielding the sword, lore of the bow; casting of unwrought and wrought gold, play with cells, with threads, and with lotus-stalks,[1] engraving leaves, engraving bracelets, giving and taking life, and birds' cries. Then when he had trained little Goyame . . . the teacher of arts brought him to his father and mother.

Now little Goyame's father and mother gave honour and largesse to the teacher of arts, with abundant food, drink, sweetmeats, dainties, garments, perfumes, garlands, and ornaments, bestowed on him a liberal gift of gladness of life-long worth, and sent him away. And now young Goyame showed himself learned in the seventy-two arts, with the slumbering nine organs[2] awakened, skilful in the eighteen vernacular tongues, delighting in song, accomplished in music and dance, able to fight on horse-back, on elephant-back, in chariots, and with his arms, to box with his arms, skilled in night-sallying, bold, and] fully ripe for enjoyment and awake.[3] Then when his father and mother saw that Prince Goyame had passed his childhood, and was . . . ripe for enjoyment, they built eight palaces, lofty, towering, glittering, [[4]full of gems, gold, jewels, and patterns, of standards and banners fluttering in the wind, and umbrellas upon umbrellas, towering, with peaks overtopping the sky; with jewels in the interstices of their trellises, and domes of gems and gold opening out into caged chambers; with blooming lotuses; worshipfully decked with auspicious marks, jewels, and crescents; adorned with festoons of divers gems; smooth within and without, carpeted with sand of golden lustre, pleasant of touch,

[1] A kind of prestidigitation. See *Kāma-sūtra*, Bombay edition, p. 33. The 'play with cells,' as I translate *vaṭṭa-kheḍḍā*, I do not quite understand; but the Comm. on the Kāma-sūtra speaks of jugglery by exhibiting 'chapels,' *deva-kula*, which seems to be connected with *vaṭṭa* in our text, as *vṛtta* is a round chapel.

[2] *Anga*, namely, the eyes, ears, nostrils, tongue, skin, and mind.

[3] Here the text is again that of the Bhag., fol. 960.

[4] The following two descriptions are taken from the Rāyappaseṇī, Calcutta edition, pp. 43-70, Nāy., p. 193 *et seq.*

happy of form, comforting . . .] comely. In these palaces was a great midway space, wherein they built a great house. In it were set many hundreds of pillars. [Statues were placed in it for pleasure; it was resplendent with excellently made statues and columns of noble beryl set up in due union, distinction, and delightfulness, and glistening with divers gems, gold, and jewels upon its lofty and well-built diamond archway - terraces; its ground - space was very level, duly divided, ample, and agreeable; it was variously figured with wolves . . . *padmaka*-creepers; it was encompassed by a fine diamond terrace uplifted on columns and lovely, furnished likewise with pictures of pairs of Vidyādharas, encircled with thousands of lustres, filled with thousands of figures, glittering and glistening, dazzling to the vision of the eye, pleasant of touch, happy of shape, domed with gold, gems, and jewels, having its summits decked with various banners of the five colours with bells, pouring forth a network of white rays, reverentially adorned with a coating of dry cow-dung . . . a very incense-wafer, comforting . . . comely.]

Then it befell that Prince Goyame, at a certain time, during an auspicious tithi, karaṇa, day, star, and hour, having bathed, held the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, decked himself with all his ornaments, having received the offices of anointment and bathing, song, music, and adornment, the auspicious marks on the eight members, and the marriage-cord[1] from wives of living husbands, and having performed lustratory ceremonies with excellent offices of charm and auspicious mark amidst festive blessings, was married by his father and mother in one day to eight princesses sprung from peer royal stocks, peer to him, peer in complexion, peer in age, peer in their qualities of loveliness, shapeliness, and bloom, well trained, who had performed the lustratory rites of charm and auspicious mark. Then the father and mother of Goyame gave him the following gift of gladness—to wit, eight crores of un-

[1] The *kankaṇa*, or red string tied round the wrist, still in use.

wrought gold; eight crores of wrought gold; eight crowns,[1] eight pairs of earrings; eight strings of pearls; eight half-strings of pearls; eight single ropes of gems, the same of pearl-ropes, gold-ropes, and jewel-ropes; eight pairs of rings, the same of bracelets; eight suits[2] of fine linen,[3] the same of vaḍaga[4]-stuff, the same of cloth, the same of gauze; eight figures of Good Hap, eight of Modesty, the same of Patience, Glory, Intelligence, and Fortune; eight nandas and eight bhaddas[5]; eight palms made of all gems, as standards of his fine palace, and eight banners; eight herds[6] of kine; eight troops of players[7]; eight horses made of all gems and of semblance like a house of Fortune[8]; eight elephants made of all gems and of semblance like a house of Fortune; eight cars; eight carriages, the same of travelling coaches and litters; the same of elephant-litters and horse-palanquins; eight open cars,[9] eight promenade chariots, eight battle-chariots; eight horses, eight elephants; eight villages[10]; eight bondmen, the

[1] This and nearly every one of the following items in this catalogue are in the text doubletted with a qualifying *vara*, 'excellent'—*e.g.*, *aṭṭha mauḍe mauḍappavare*, 'eight crowns, choice crowns.' I have cut out this surplusage.

[2] Literally 'pairs,' the suit comprising two pieces, an upper and a lower robe.

[3] *Khoma*, fine linen or cotton stuff, distinguished here from gauze, *dugulla*. See above, note, on p. 16.

[4] Glossed *trasarīya*, in Guj. *ṭasariyā*.

[5] The *nanda* and the *bhadda* are figures of auspicious shape. The *nanda* is probably the same as the *nandī-pada*, a circle with two round horns rising up from it, very similar to the astronomical symbol for Taurus.

[6] *Vaya*, Sanskrit *vraja*. A gloss in the text says that a *vaya* contains 10,000 cattle.

[7] Each composed of thirty-two performers, according to a gloss in the text.

[8] Or 'treasury.'

[9] *Viyaḍa-jāṇāiṃ*, explained as 'open cars' by Abhayadeva; but the Guj. says that they are cars which travel without horses or bullocks, by the power of thought.

[10] A gloss in the text says that a village comprises 10,000 *kulas*, or families.

same of bondwomen, the same of attendants, messengers, eunuchs, and chamberlains; eight hanging lamps[1] of gold, eight of silver, and eight of gold and silver; eight upright lamps[2] of gold, and eight of each of the other sorts; eight lanterns of gold, and eight of each of the other sorts; eight platters of gold, and eight of each of the other sorts; eight chargers of gold, and eight of each of the other sorts; eight mirror-plates[3] of gold, and eight of each of the other sorts; eight mallaga-dishes of gold, and eight of each of the other sorts; eight taliyā-dishes of gold, and eight of each of the other sorts; eight ladles of gold, and eight of each of the other sorts; eight griddles of gold, and eight of each of the other sorts; eight frying-pans of gold, and eight of each of the other sorts; eight stools of gold, and eight of each of the other sorts; eight bhisiyā-chairs of gold, and eight of each of the other sorts; eight jugs[4] of gold, and eight of each of the other sorts; eight couches of gold, and eight of each of the other sorts; eight sofas of gold, and eight of each of the other sorts; eight swan-chairs, heron-chairs, kite-chairs, tall chairs, sloping chairs, long chairs, fine chairs; eight winged chairs, dolphin-chairs, lotus-chairs, and disā-sovatthiya chairs; eight boxes of oil (as in the Rāyappaseṇaī, until) eight boxes of white mustard; eight hunchback women[5] . . . eight umbrellas, eight slave-women to bear them; eight yak-tails, eight slave-women to bear them; eight fans, eight slave-women to bear them; eight betel-vessels,[6] eight slave-women to bear them; eight nurses[7] . . . eight women to

[1] *Uvalambaṇa-dīve*, glossed as 'fastened by chains.'

[2] *Ukkancaṇa-dīve*, glossed as 'having upright shafts.'

[3] *Ghosayāiṃ* (the Comm. reads *thāsagāiṃ*), glossed as 'mirror-shaped.'

[4] *Karoḍiyāo*, Sanskritized as *losṭakān*, the modern *loṭā*. In Bhag., fol. 152, it forms part of a Brahman's equipment, and is glossed as 'a vessel of clay.'

[5] Complete this list from above, p. 28.

[6] *Karoḍiyā*, here glossed by the Sanskrit as *sthagikā*, by the Guj. as *tāmbūla*.

[7] Complete this series from above, p. 28.

rub and eight to knead his limbs, eight to bathe, and eight to attire him; eight women to pound sandal, eight to pound powders; eight women to make sport, eight to prepare drugs, eight to wait by his couch, eight to be of his theatre; eight women as chamberlains, eight as kitcheners, eight as stewards, eight as carriers of babes, eight as carriers of flowers, eight as carriers of drink, eight to perform the domestic sacrifice, eight to make beds, eight to carry messages within and eight to carry them without, eight to make chaplets, and eight to make shows, besides very much unwrought and wrought gold, pewter, raiment, and possessions of present store of abounding riches, gold, [[1] jewels, gems, pearls, shells, coral, rubies, and so forth], sufficient even to the seventh generation, to be given away at pleasure, enjoyed at pleasure, apportioned at pleasure.

Then Prince Goyame gave to each wife one crore of unwrought and one crore of wrought gold, one crown[2] . . . one woman to make shows, besides very much unwrought and wrought gold . . . apportioned at pleasure.

So Prince Goyame sat up in his noble palace,[3]] [having before him plays of thirty-two performers, enacted with music of ringing drums and song, played by goodly damsels, and being fondled, experiencing suitably to his high estate the six seasons, the fore-rains, the rains, the autumn, the winter, the spring, and the summer,[4] passing the time, and enjoying the fivefold pleasant delights of mortal love, consisting in speech, touch, taste, form, and scent.]

In those days, at that time, the Saint Ariṭṭhanemī, the

[1] See Bhag., fol. 813, and Comm.

[2] Complete the list from the preceding catalogue.

[3] The long excerpt from Bhag. bk. xi. ends here. The following short paragraph is from Bhag., fol. 797 *et seq.*

[4] These seasons (resp. *prāvṛṣ* or *pāusa*, *varṣā* or *vāsā*, *śarad* or *sārada*, *hemanta*, *vasanta*, and *grīṣma* or *gimha*) occupy two months each, resp. Śrāvaṇa and Bhādrapāda, Āśvayuja and Kārttika, Mārgaśīrṣa and Pauṣa, Māgha and Phālguna, Caitra and Vaiśākha, Jyaiṣṭha and Āṣāḍha.

maker of the first teaching [. . . came to the city of Bāravaī and the park of Nandaṇavaṇe . . . and] abode [exercising himself with constraints and mortifications]. The gods of the four orders[1] came. Kaṇhe also went forth. [[2] Then in the open places, [junctions of three, four, or more roads, squares, and highroads,] of the city of Bāravaī arose a great cry of folk, [a thronging of folk, a calling of folk, a babbling of folk, a crush of folk, a massing of folk, a meeting of folk, a many folk, declaring, narrating, describing, and discoursing thus one to another: "Truly, Beloved of the Gods, the Saint has come here, arrived here, made a visit here, taken meet lodging here in the city of Bāravaī, at the park of Nandaṇavaṇe . . . Now it profits much, Beloved of the Gods, to hear even the name and title of such saintly lords, how much more to approach, praise, worship them, ask of their welfare, and wait on them; to hear the goodly words of even one righteous teacher, how much more to win ample reward! So go we now, Beloved of the Gods, to praise, worship, entertain, and honour the Lord Ariṭṭhaṇemī, and wait upon the blessed and auspicious shrine of the gods. This will make in after-life for our weal, happiness, comfort, bliss, and progress." With these words many Ugras and Ugras' sons, Bhogas and Bhogas' sons, Rājanyas, Kṣatriyas,[3] Brahmans, warriors, soldiers, Mallakis, Lecchakis,[4]

[1] Namely, Bhavanavāsi, Vyantara, Jyotiṣka, and Vaimānika gods. See Bhag., bk. ii., § 7, Tattvārtha-sūtra with Comm., bk. 4.

[2] The following section down to the taking of the vows by Goyame is from Nāy., p. 208 *et seq.*, *mutatis mutandis.*

[3] On the legendary clans of *Ugras* and *Bhogas* see Hoernle's translation of Uvās., § 210, note, and his appendix iii. Umāsvāti, in his commentary on his Tattvārtha-sūtra, iii. 25, classes them as *jātyāryas*, together with Ikṣvākus, Videhas, Haris, Ambaṣṭhas, Jnātas, Kurus, Bumbunālas, and Rājanyas. The Comm. distinguishes Rājanyas as *bhagavad-vayasya-vaṃśa-ja* from Kṣatriyas as *sāmānya-rāja-kulīna.* After this list of notables the Comm. supplies a description of the various purposes, costumes, etc., of the crowd, which the text of the Nāy. ignores.

[4] In Jain legend the Mallakis and Lecchakis (or Licchavis) appear as two confederate clans ruling around Kāśī and Kosala respectively,

and many other kings, princes . . . and others, with great and loud roars, cries, babble, and shouting,] went forth into the midst of the city of Bāravaī by the same way, in the same direction. Now Prince Goyame sat up in his noble palace . . . looking down upon the high-road. He saw many Ugras . . . going forth by the same way, in the same direction. He summoned a waiting-man, and said: "Beloved of the Gods, is there to-day in the city of Bāravaī a feast of Indra, or of Skanda, or of Rudra, Śiva, Vaiśravaṇa, Nāgas, or Fairies, or ghosts, or of the ponds, trees, shrines, or hills, or a pilgrimage to parks or mountains, that the Ugras . . . are going forth by the same way, in the same direction?"

Then the waiting-man, having learned the news of the coming of the Saint, said to Prince Goyame: "Beloved of the Gods, there is to-day in the city of Bāravaī no feast . . . that the Ugras . . . are going forth by the same way, in the same direction; but truly, Beloved of the Gods, the Saint has come here . . ."

Then Prince Goyame, hearing and learning this matter from the waiting-man, became glad and joyful. He summoned chamberlains, and bade them make haste to harness a four-belled horse-chariot. They promised, and brought it. Then Prince Goyame bathed . . . decked himself with all his ornaments, mounted the four-belled horse-chariot, and with an umbrella garlanded with koreṇṭa-flowers held over him, escorted by a numerous attendant throng of great warriors, he went forth into the midst of the city of Bāravaī. He took his way towards the park of Nandaṇavaṇe, and there beheld umbrellas upon umbrellas and banners upon banners for the Saint, and Vidyādharas, celestial singers, and Jambhaya gods,[1] flying

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and forming a synod of eighteen kings (nine of each clan) under the presidency of Ceḍaga, king of Vaiśālī, maternal uncle of Mahāvīre. These statements are in the main corroborated by Buddhist tradition and historical records.

[1] Deities of the *tiryag-loka* (our world, distinguished from the world above it and the world below).

down and flying up. Then he alighted from the four-belled horse-chariot, and approached the Saint in the fivefold manner of approach[1]—to wit, with surrender of things that have mind, with surrender of things that have no mind, with wearing of a single robe as upper garment, with clasping of the hands at touch of sight, and with concentration of thought. Thus he approached the Saint, thrice walked around him from right to right, praised and worshipped him, and courteously waited with clasped hands before him, neither very near nor very far, wishful to hear him and worshipping. Then the Saint before Prince Goyame and this mighty congregation preached various doctrine." (Here are to be recited the sermons as to how souls are fettered and released and afflicted,[2] until) "the congregation went back. Then Prince Goyame, having listened and heard the doctrine from the Saint, became glad and joyful . . . thrice walked around him from right to right, praised and worshipped him, and said: "I believe in the Niggantha doctrine, sir; I accept it; I am delighted with it; I undertake the Niggantha doctrine, sir. It is so, sir; it is true, it is assured; it is agreeable, it is acceptable, sir, it is agreeable and acceptable, sir, it is as thou sayest. But now, Beloved of the Gods, I will say farewell to my father and mother, and then shave my head and go into the Order.[3] If it please thee, Beloved of the Gods, make no stay."

Then Prince Goyame, having praised and worshipped the Saint, went towards his four-belled horse-chariot, mounted it, and with his numerous throng of great warriors took his way toward his own house in the midst of the city of Bāravaī. There he alighted from his four-belled chariot, went to the place where his father and mother were, did obeisance at their feet, and said: "Truly, father and

[1] *Abhigama*. The Comm. understands by 'things that have mind' flowers, betel, etc., and by 'things that have no mind' ornaments, garments, etc.

[2] The reader is referred by the Comm. to the Ovavāī, probably meaning § 56 *et seq*.

[3] The full phrase, *agārāo aṇagāriyaṃ pavvay°*, occurs below, p. 39.

mother, I have heard from the Saint his doctrine, and this doctrine is agreeable, acceptable, and pleasing to me." And his father and mother said to Prince Goyame: "Thou art happy, child, thou art fulfilled, thou hast thine end won, thy tokens accomplished, child, for that thou hast heard the doctrine from the Saint, and this doctrine is agreeable . . . to thee." Then twice and thrice Prince Goyame spoke thus to his father and mother: "Truly, father and mother, I have heard from the Saint his doctrine, and this doctrine is agreeable . . . to me. Now I am fain, with your leave, father and mother, to shave my head before the Saint and go from household life into the Order of homeless friars."

Thereupon Queen Dhāriṇī, having listened and heard this unpleasing, unlovely, unkind, unacceptable, unwinsome, never-before-heard, harsh utterance, was overcome by a great grief of spirit for her son, of this wise. Her limbs became dripping wet with sweat arising in the hair-cells; her members shook with the burden of anguish; her face grew lustreless, woeful, and downcast; her body became faint and powerless in an instant, like a lotus-wreath crushed in the palm of the hand; she became void of loveliness, and without brilliance and splendour; her ornaments became loose, her lustrous bracelets fell off, slipped down, and broke to pieces; her upper robe dropped away; her delicate tresses grew dishevelled; her sense vanishing in a swoon, she grew heavy, and, like a campaka-creeper lopped down by an axe, or like a flagstaff of Indra[1] whereof the joining bonds are unloosed when the festival is past, she fell with a crash in a heap upon the floor. The harem-attendants speedily besprinkled her and cooled her limbs with a pure shower of cool water issuing from the mouth of a golden pitcher, which they hastily poured out, and refreshed her with breezes aroused by swaying hand-fans of palm-leaf and bearing water-drops. Then, besprinkling her breasts with showers of tears that

[1] The custom of raising a flagstaff at the festivals of Indra may be traced back to the Rigveda, I. x. 1.

fell like strings of pearls, pitiful, downcast, and woeful, weeping, wailing, pining, sorrowing, lamenting, she thus spoke to Prince Goyame :

"Child, thou art our only son, agreeable, beloved, dear, winsome, acceptable, sturdy, trustworthy, esteemed, honoured, approved, like a casket of treasures, delightful,[1] peer of jewels, inspiring our life, gladdening our hearts, rare as the udumbara[2] blossom even for hearing, much more for seeing. Truly, child, we shall not bear even for a moment severance from thee. Enjoy the full delights of mortal love, child, as long as we live; and afterward, when we shall have passed away, and thou shalt be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, thou shalt shave thy head before the Saint, and go from household life into the Order of homeless friars."

Thus bidden by his father and mother, Prince Goyame said to them :

"It is in sooth as you tell me, father and mother, that I am your only son . . . and afterward, when you shall have passed away, and I shall be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, I should shave my head before the Saint and go into the Order. But truly, father and mother, mortal life is unsure, undetermined, inconstant, overwhelmed by the assaults of vice, mobile as the lightning-flash, unstable as a bubble of water, like to a water-drop upon the spike of a grass-haulm, like to the flush of the evening sky, like to the vision of a dream, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? Therefore I am fain, with your leave, father and mother, to shave my head before the Saint and go into the Order."

[1] *Rayaṇe*, perhaps best rendered as 'delightful' (Sanskrit *rajana* or *ranjaka*), entailing a word-play with the following *rayaṇa-bhūe*. It may also be 'jewel,' *ratna*.

[2] The *Ficus glomerata*.

Then his father and mother said to Prince Goyame: "Lo, child, there are these thy wives, peer to thee, peer in complexion, peer in age, peer in the qualities of loveliness, shapeliness, and bloom, sprung from peer royal stocks; then with them, child, enjoy the full delights of mortal love, and afterward, when thou hast had thine enjoyment of delight . . . go into the Order."

But Prince Goyame said to them: "It is in sooth as you tell me, father and mother, that there are these my wives . . . and afterward . . . I should go into the Order. But in sooth, father and mother, the delights of mortal love are impure, inconstant, streaming with vomit, gall, slime, seed, and blood, foul in inward and outward breath, filled with hideous urine, dung, and pus, born of fæces, urine, slime, water, mucus, vomit, gall, seed, and blood; unsure, undetermined, inconstant, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? Therefore I am fain . . . to go into the Order."

Then his father and mother said to Prince Goyame: "Here, child, is very much gold unwrought and wrought, come from thy grandfather, great-grandfather, and great-great-grandfather, pewter, possessions of present store of gems, pearls, shells, coral, and rubies, sufficient even to the seventh generation, to be given away at pleasure, enjoyed at pleasure, apportioned at pleasure. Now, child, enjoy the full store of rich entertainment meet for man; and afterward, when thou hast had the enjoyment of thy fortune . . . go into the Order."

But Prince Goyame said to them: "It is in sooth as you tell me, father and mother, that here is very much gold . . . and afterward . . . I should go into the Order. But in sooth, father and mother, gold unwrought and wrought . . . and rubies are the prey and common property of fire, thieves, kings, heirs, and death, subject to dissolution by rot or fall, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who

is to go last? Therefore I am fain . . . to go into the Order."

Then the father and mother of Prince Goyame, having prevailed not upon him by many declarations, discourses, addresses, and entreaties in accord with sense-enjoyment, now spoke to him in discourses on the contrary of sense-enjoyment, arousing fear and horror of discipline: "Child, the Niggantha doctrine is true, sublime, absolute, perfect, rational, pure; it cuts out arrows; it is a path of success, a path of salvation, a path of issue, a path of extinction, a path void of all grief. It is single in its view, as a snake[1]; single of edge, like a razor[2]; as barley-corns of iron to chew; tasteless as mouthfuls of sand[3]; like the great river Ganges if one would go against its current; hard to traverse as the ocean to swim. Sharp to tread, heavy to support, like a sword-edge to walk upon, is the observance thereof. To Niggantha friars, child, it is not allowed to eat or drink fare prepared after their coming,[4] nor specially prepared fare,[5] nor purchased fare, nor fare specially set aside,[6] nor specially cooked,[7] nor famine-food,[8] nor rain-food,[9] nor forest-food,[10] nor food of sickness,[11] nor fare of

[1] *Eganta-diṭṭhie*, 'having single vision'—*i.e.*, as applied to the snake, 'having its eyes always open and directed toward its prey,' and as applied to the doctrine, 'having absolute (infallible) theories,' or 'insisting unswervingly upon its observance.' *Cf.* Uttarādh., xix. 38.

[2] *Dhārā* means 'edge' of a razor and 'series of observance' of the law—*i.e.*, the observance of the law does not admit of being negatived.

[3] Allowing no enjoyment.

[4] *Āhā-kammie*, Sanskrit *ādhā-kārmika*—food specially prepared for a begging monk after his arrival at a house.

[5] *Uddesie*, Sanskrit *auddeśika*—specially got or dressed for some particular monk.

[6] Namely for begging monks in general.

[7] Namely for such ascetics generally.

[8] Food made ready for monks in time of famine.

[9] Food prepared for monks at times of heavy rain, when they must not travel about for fear of hurting the swarming vermin in the roads.

[10] Prepared for friars living in forests.

[11] Prepared for sick friars. This and all the preceding kinds of food are not allowed to strict ascetics because they have been *specially* prepared; the friar must accept only chance leavings.

roots, of bulbs, of fruits, of seeds, or of green vegetables.[1] Thou, child, art wonted to comfort, not to discomfort; thou canst not duly bear cold, heat, hunger, thirst, the divers distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs, the twenty-two sufferings and vexations[2] as they arise. Now enjoy the delights of mortal love, child, and afterward . . . go into the Order."

But Prince Goyame, thus bidden by his father and mother, said to them: "It is in sooth as you tell me, father and mother, that the Niggantha doctrine is true and sublime, and that afterward . . . I should go into the Order. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble fearful wights that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. So I am fain . . . to go into the Order."

Then the father and mother of Prince Goyame, having prevailed not upon him by many declarations . . . in accord with sense-enjoyment and to the contrary of sense-enjoyment, now said unwillingly to him: "Child, we are fain to see thee in royal state for but one day." And Prince Goyame yielded to his father and mother, and stood silent.

Then King Andhaga-vaṇhī summoned the chamberlains, and said: "Make haste, Beloved of the Gods, to prepare for Prince Goyame a lavish royal anointment-ceremony of great richness, worth, and splendour." And the chamberlains . . . prepared it.

Thereupon King Andhaga-vaṇhī, surrounded by many sheriffs . . . performed a very great royal anointment-ceremony over Prince Goyame with all kinds of waters from 108 pitchers of gold, and the same number of

[1] These last five kinds of food are forbidden, as containing the germs of life.

[2] On these terms, *parīsaha* and *uvasagga*, see Hoernle's translation of the Uvās., p. 84, and Appendix, p. 47, Tattvārtha-sūtra-bhāṣya, ix. 8.

pitchers of silver, of jewels, of gold and silver, of silver and jewels, of gold, silver, and jewels, and of earthenware; with all kinds of water, of clay, of flowers, of perfumes, of garlands, of simples, of white mustard; with full splendour, brilliance, might, [[1]assemblage, attendance, majesty, glory, eagerness, decoration of flowers, perfumes, and garlands, and clamour of ringing tūryas; with great splendour, brilliance, might, assemblage, with great massed beating of noble drums, with loud pealings of trumpets, gongs,[2] tambours, kettledrums, and other drums great and small. They raised to their heads their hands with joined] palms, [cried, "victory! triumph!"], and said: "Victory,[3] victory to thee, O blessed one! Victory, victory to thee, O happy one! Happiness to thee! Conquer the unconquered, preserve the conquered, dwell amidst the conquered! [Be as Indra to the gods, Camara to the Asuras, Dharaṇa to the Nāgas, the moon to the stars,] Bharata to men! [Mayst thou preserve thy supreme life free from harm and loss, glad and joyful, for many years, many hundreds and thousands and hundreds of thousands of years!] Empire, [custody, lordship, mastery, supremacy, commandership, and generalship do thou wield and maintain amidst them that are dear to thee, in enjoyment of abounding pleasures, with sound of much constant dance, song, music, viols, hand-clapping, cymbals, stringed instruments, and beating of many drums and tambours] over the city of Bāravaī, and likewise many villages, mining settlements, townships, [boroughs, townlets, thorps, hamlets, trade-towns, hermits' villages, market-towns, store-towns,

[1] This extract is as given in the Ovavāī, § 52, and the Comm. on Bhag., fol. 819.

[2] The text reads *paṇava-paḍaha-bheri-jhallari-kharamukhi-huḍukka-muraya-muinga-dundubhi.* The Comm. on Ovavāī and Bhag. explains *paṇava* as *bhāṇḍa-paṭaha*, or small *paṭaha; paṭaha* as the reverse of this; *bherī* as the big *ḍhakkā*, or great *kāhalā; jhallarī* as a broad, shallow, skin-headed drum, or a double-headed drum; *kharamukhī* as the *kāhalā; muraya* as the great *mardala; muinga* as the *mardala; dundubhī* as a big *ḍhakkā.*

[3] Compare here Ovavāī, § 53.

and settlements!"[1]. Then they uttered cries of "Victory! victory!"

So Goyame became king, and dwelt great[2] . . .

And now the father and mother of King Goyame said: "Say, child, what shall we give, what shall we bestow on thee? What is thy heart's desire and need?" And King Goyame said to them: "I desire, father and mother, to have a brush and a bowl[3] brought from the Market of the Three Worlds,[4] and a barber hired." So King Andhaga-vaṇhī summoned the chamberlains and said to them: "Go, Beloved of the Gods, take from the State treasury 300,000 pieces of treasure; with 200,000 thereof buy and bring a brush and bowl, and with 100,000 thereof hire a barber." Thus bidden by King Andhaga-vaṇhī, the chamberlains became glad and joyful. They took from the State treasury 300,000 pieces of treasure, with 200,000 thereof bought and brought a brush and bowl, and with 100,000 thereof hired a barber. Then the barber, being hired by the chamberlains, became glad and joyful. . . . He bathed himself . . . and came to King Andhaga-vaṇhī, and, clasping his hands, said to him: "Shew me, Beloved of the Gods, what I am to do." Then King Andhaga-vaṇhī said to the barber: "Go, Beloved of the

[1] This list is interesting but obscure. The terms used are *gāma* (Sanskrit *grāma*, 'village'; see above, note on p. 33), *āgara* (Sanskrit *ākara*, 'mining-town'), *nagara* (popularly derived from *na-kara*, 'a place where taxes are not levied'), *kheḍa* (Sanskrit *kheṭa*, glossed as *dhūlīprākāra*, 'earth-walled'), *kavvaḍa* (Sanskrit *karvaṭa*, glossed as 'a mean town'), *maḍamba* (explained as a place with no other *sanniveśa* or trading-settlement nearer than 3½ yojanas), *doṇa-muha* (Sanskrit *droṇa-mukha*, explained as a place to which there is access by land and water), *paṭṭaṇa* (explained by some as having access by water or by land, by others as a place of jewel-mines), *assama* (Sanskrit *āśrama*, 'a village of hermits'), *nigama* (market-village), *saṃvāha* (a place of safe-keeping for goods), and *saṃnivesa* (Sanskrit *sanniveśa*, a traders' or herdsmen's settlement).

[2] See p. 13.

[3] The equipment of the Jain friar. See above, p. 3.

[4] *Kuttiya*, an obscure word, somewhat improbably explained by the Comm. as from the Sanskrit *ku-trika*.

Gods, wash thy hands and feet to perfect cleanness in fragrant perfumed water, wrap thy face in a white cloth of four folds, and cut off the ends of Prince Goyame's hair in meet wise for withdrawal from the world, save for a space of four fingers." Then the barber, thus bidden by King Andhaga-vaṇhī, became glad and joyful . . . and promised obedience. He washed his hands and feet in fragrant perfumed water, wrapped his face in a clean cloth, and with exceeding care cut off the ends of Prince Goyame's hair . . . Then the mother of Prince Goyame received the ends of his hair in a precious swan-figured[1] robe, washed them in fragrant perfumed water, poured over them fresh gośīrṣa-sandal, tied them up in a white cloth, laid them in a jewel-casket, laid this in a box, and then, pouring forth tears like strings of jewels, showers of rain, or sinduvāra blossoms, or broken pearl-ropes, weeping, wailing, and lamenting, spoke thus: "Lo, this is our last sight of Prince Goyame in high estate, in festivals, in births, in tithis, in holidays, in sacrifices, in days of the moon's change.[2]" Then she laid it down beneath a cushion.

Now Prince Goyame's father and mother made ready a throne descending towards the north. Twice and thrice they bathed him with white and yellow pitchers, rubbed his limbs with downy, soft cloths dyed with fragrant saffron, anointed them with fresh gośīrṣa-sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils,[3] tied round him a hāra and half-hāra, a single āvali[4] and half-āvali, the same of pearl-āvalis, the same of

[1] *Haṃsa-lakkhaṇa*, glossed both as above and as 'white.' See *Kādambarī*, Bombay Sanskrit Series, pp. 8, 9.

[2] The Comm. on the Nāy. and Bhag. (fol. 822) gives as example of *tithi* festivals the *Madana-trayodaśī*; of holidays (*chaṇa*, Sanskrit *kṣaṇa*) the *Indrotsava*; of sacrifices (*jaṇṇa*, Sanskrit *yajna*) the *Nāga-pūjā*; and of *parva* festivals the *Kārttika-pūrṇimā*.

[3] The Bhag. (fol. 822) adds the description 'ravishing the eye, possessed of meet colour and touch, surpassing the softness of a horse's foam, worked at the corners with embellishment of brilliant gold, exceeding precious.'

[4] The Comm. on Bhag. (fol. 823) says that the 'single *āvali*' is a series of different gems, the 'gold-*āvali*' of gold and gems.

gold-āvalis, the same of jewel-āvalis, a fall reaching to his feet, rings, bracelets, upper armlets and arm-jewels, ten finger-seals, a sash, ear-rings, a diadem studded with cresting gems and jewels, and a godlike flower-chaplet; they laid upon him perfumes of sweet scents from Dardara and Malaya; and they decked and adorned him, like the Tree of Desire, with a fourfold knotted, wreathed, crowded, and twined garland. Then King Andhaga-vaṇhī summoned the chamberlains, and said: "Make haste, Beloved of the Gods, promptly, swiftly, and speedily bring hither a litter of a thousand men's burden[1] . . ." And the chamberlains, glad and joyful . . . brought it. Then Prince Goyame mounted the litter, and sat down upon the goodly throne thereof with his face toward the east. Then Prince Goyame's mother, having bathed . . . mounted the litter, and sat down on a fine seat at his right hand. Then Prince Goyame's foster-mother, taking the brush and bowl, mounted the litter and sat down on a fine seat at his left hand. Then a goodly damsel, charming of attire as an abode of Love[2] . . . skilled in fitting courtesies, whose twin breasts were closely joined and stood out well-rounded, high, and plump, took an umbrella garlanded with koreṇṭa flowers, white as snow, silver, jasmine, or the moon, and stood gracefully bearing it behind Prince Goyame; two goodly damsels . . . mounted the litter, and taking yak-tail fans, delicate, fine, and long of hair, like a foam-mass of ambrosia churned of shells, jasmine, and water-drops, on figured staves brilliant with divers gems, gold, jewels, and precious refined gold, stood gracefully bearing them on either side of him; a goodly damsel . . . mounted the litter, and taking a fan, the pure staff whereof was studded with moon-stones, diamonds, and beryls, stood in front of him towards the east; and a goodly damsel . . . mounted the litter, and taking a lustrous silver pitcher filled with

[1] A description of the litter is here omitted; it is very similar to that of Goyame's palaces above.

[2] See above, p. 15. The same is to be supplied for the other damsels.

pure water and shaped like the great mouth of a furious elephant, stood on the south-eastern side of him.[1]

Now Prince Goyame's father summoned the chamberlains and said: "Make haste, Beloved of the Gods, to summon a thousand goodly young waiting-men of the harem who are peer, peer in complexion, peer in age, decked with ornament of one kind." They . . . summoned them. Then the goodly young waiting-men, summoned by the chamberlains of King Andhaga-vaṇhī, became glad and joyful, bathed themselves . . . decked themselves with ornament of one kind, came toward King Andhaga-vaṇhī, and said to him: "Shew us, Beloved of the Gods, what we are to do." And Andhaga-vaṇhī said to the thousand goodly young waiting-men: "Go, Beloved of the Gods, convey Prince Goyame's litter of a thousand men's burden." And the thousand goodly young waiting-men, thus bidden by King Andhaga-vaṇhī, became glad and joyful, and conveyed Prince Goyame's litter. . .

In front of Prince Goyame as he rode upon the litter . . . there went firstly, in due order, these eight symbols of fortune—to wit, a svastika, a śrīvatsa, a nandyāvarta, a vardhamānaka,[2] a state seat, a pitcher, a fish, and a mirror. [[3]After these there went in front, in due order, a full pitcher and jar, a divine umbrella and banner with yak-tails, delightful to see, visible as far as sight went, and a wind-stirred banneret of victory, upright, piercing the sky. After these there went in front, in due order, a tall stainless umbrella with a stainless staff glistening with beryls, adorned with a drooping garland of koreṇṭa blossoms, like the moon's orb, a lofty and stainless umbrella, and a noble

[1] There is here some divergence from the Bhag. (fol. 826), where of the two last damsels the first stands north-east of the prince and the second south-east of him, while their functions are transposed.

[2] The *nandyāvarta* is a peculiar geometrical pattern (see Colebrooke's Miscellaneous Essays, ed. Cowell, vol. ii., p. 190). The *śrīvatsa* diagram resembles a flower of four petals arranged at right angles one to another. The *vardhamānaka* is variously explained; it seems commonly to have had the shape of a pair of saucers.

[3] The following passage is from Ovavāī, § 49 *et seq.*

throne with a gemmed and jewelled footstool conveying his slippers, and surrounded by many lackeys, waiting-men, and footmen. After these there went in front, in due order, many bearers of staves, pikes, bows, yak-tails, nooses, books, boards, stools, lyres, oil-jars, and caskets. After these there went in front, in due order, many wand-bearers,[1] shavelings, wearers of hair-crests and hair-tufts,[2] bearers of peacock's tails,[3] jesters, hubbub-makers, sayers of soft speech, love-players, jokers, buffoons, merry-men, reciting, singing, dancing, talking, holding forth, watching, and observing, and uttering cries of "Victory! victory!" After these there went in front, in due order, 108 fine high-bred horses, of the age possessed of speed, with eyes like harimelā[4] buds or jasmine, with active, lively, swift gait of springing tread, graceful tread, and prance,[5] trained to speed of pace in leaping, springing, galloping, trotting, and three-foot walk, wearing goodly ornaments bound and swinging gracefully on their necks,[6] brilliant[7] with mouth-ornaments, tassels, and roundels,[8] decked on the hips with the rods of yak-tail fans, and led by goodly young lackeys. After these there went in front, in due order, 108 elephants,

[1] *Daṇḍiṇo*, probably some religious order like the modern *Daṇḍīs*.

[2] *Jaḍiṇo*. Compare the Jaṭilas of Buddhist legend.

[3] An order cognate or identical with the Jains.

[4] An unknown plant, possibly the Sanskrit *arimeda* (generally denoting the *Acacia farnesiana*).

[5] Three obscure terms of horse-training—*cancucciya*, *laliya*, and *puliya*.

[6] So the Comm., understanding *līma* as *ramya*; but the Guj. renders it *dāmṇau*, 'bridle,' understanding the words as 'wearing swinging bridles and goodly ornaments bound on their necks.'

[7] This rendering assumes the correctness of one gloss upon the reading *ahilāṇa*, which is also glossed as 'saddle,' not to mention a variant *amilāṇa*.

[8] *Thāsaga* (Sanskrit *sthāsaka*); see Leumann's note. In Jain literature, at all events, it seems to mean 'rounds' like mirrors. Thus in the Aṇuttarovavāī Abhayadeva glosses it as 'mirror-shaped figures, such as are in cuirasses (*sphuraka*).' In the Kādambarī (p. 18 of Parab's edition) *sthāsaka* seems from the context to signify round patches (of saffron daubing); and from this may be derived the meaning (*sthāsaka* = *hasta-bimba*) found in Sanskrit lexica.

half-tamed and half-wild, having tusks somewhat broad of surface and white, and fixed in their bases as in golden cases,[1] decked with gold, gems, and jewels. After these there went in front, in due order, 108 chariots bearing umbrellas, banners, bells, flags, and fine arches, amid strains of music, overspread with nets bearing bells, made of gold-studded beams of divers tiniśa[2]-trees from the Himālaya, built with felloes featly cased in iron, bearing rounded and close-set poles, drawn by numerous goodly horses, duly guided by skilful men and deft charioteers, adorned with thirty-two[3] quivers, bearing armour and festoons, filled and prepared for battle with bows, arrows, other weapons, and cuirasses. After these there went in front, in due order, a column of foot-soldiers equipped with swords, three-tongued pikes, spears, javelins, one-tongued pikes, maces, clubs, and bows. After these King Andhaga-vaṇhī, his breast featly adorned with covering of pearls, his face aglitter with earrings, his head agleam from his crown, a lion of men, lord of men, Indra of men, bull of men, like a bull of human kings, blest with splendour of exceeding majesty and brilliant, riding upon the goodly shoulder of an elephant, with an umbrella garlanded with koreṇṭa blossoms held over him, with goodly white yak-tail fans fanning him, a lord of men like Vaiśravaṇa, like the lord of the gods, widely renowned for splendour, followed in his course by a fourfold[4] army filled with horses, elephants, chariots, and goodly warriors, set forth on his way toward the park Nandaṇavaṇe. Then in front of King Andhaga-vaṇhī's son Goyame came great horses and horse-riders, on both sides of him elephants and elephant-riders, and behind him a crowd of chariots; and then Goyame, with pitchers uplifted and fans held towards him, a white umbrella raised and horse-hair flappers waving over him, with full splendour . . . went forth into the midst of the city of Bāravaī.

[1] See Hoernle's translation of Uvās., § 101, note.

[2] The *Dalbergia ougeinensis*.

[3] A variant is *thirty-six*.

[4] Viz., comprising cavalry, elephants, chariots, and infantry.

Now when King Andhaga-vaṇhī had gone forth . . .] many that had desire of profit, [of pleasure, of enjoyment, of gain, buffoons, bowl-carriers,[1] broken men,[2] conch-carriers,[3] discus-carriers,[4] ploughshare-carriers, [5] cozeners, acrobats,[6] minstrels, and throngs of scholars,] hailed him without cease with these [hundreds of] agreeable, [lovely, dear, acceptable, winsome, soul-delighting, heart-gladdening. charming, auspicious prayers for victory and triumph,] and praised him, in these words: "Victory,[7] victory be to thee, O blessed one, by religion! victory, victory be to thee, O blessed one, by mortification! victory be to thee, O blessed one! happiness to thee by unbroken observances,[8] by supreme knowledge, vision, and right conduct! conquer the unconquered organs of sense, preserve by conquest the Ascetic's religion! as conqueror of obstacles dwell, O King, amidst beatitude! smite by means of mortification the foemen passion and hate, thy mail stout-framed of patience, crush the enemy, the eight Works,[9] by the supreme Bright

[1] *Kāroḍiyā*, glossed as 'carriers of skulls' (Śaiva mendicants?) or 'of boxes of betel,' etc.

[2] *Kāra-vāhiyā*, glossed as *kara-pīḍitāḥ*, or *nṛpābhāvya-vāhinaḥ*, or *kāreṇa bādhitāḥ*.

[3] Carrying shells full of sandal; or *māngalya-kāriṇaḥ*; or trumpet-blowers.

[4] *Cakkiyā*, carrying a discus as weapon or as a religious emblem; or potters.

[5] *Nangaliyā*, a kind of minstrel (*bhaṭṭa*) wearing a little ploughshare on the neck (*cf.* Z.D.M.G., vol. xxxviii., p. 11), or ploughmen.

[6] *Vaddhamāṇā,* glossed 'men who mount on the shoulder'; *cf.* the *vardhamānaka* above.

[7] The formulæ of this address are given here as in Bhag., fol. 832 *et seq.* The Nāy. slightly shortens and modifies it.

[8] *Abhagga*, a kind of mortification.

[9] The eight *karmas*—viz, the four *ghāti-karmas* (*jnānāvaraṇīya-k.*, impeding knowledge; *darśanāvaraṇīya-k.*, impeding intuition of the law; *mohanīya-k.*, causing error, heresy, sin, etc.; *antarāya-k.*, preventing right conduct) and the four *aghāti-karmas* or harmless influences (*vedanīya-k.*, producing consciousness of sensual experience; *āyushka-k.*, appointing power of vitality; *nāma-k.*, causing birth as a certain person; *gotra-k.*, causing birth in a certain family). See Uttarādhyayana, xxix. 41, and xxxiii. Bhandarkar (Report, 1883-

Meditation,[1] vigorously seize the banner of achievement, O hero, and in the mid-arena of the threefold world bring shadowless supreme absolute knowledge! win to redemption, the supernal seat, by the uncrooked way of beatitude commanded by the excellent Jina, smiting the host of sufferings, overcoming the vexations, disturbing the group of sense-organs! May there be no hindrance to thy religion!" Then they uttered again and again auspicious cries of "Victory, victory!"

So Prince Goyame went forth into the midst of the city of Bāravaī and made his way toward the park of Nandaṇavaṇe; then he lighted down from the litter of a thousand men's burden. His father and mother now led forward Prince Goyame towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said: "This, Beloved of the Gods, is Prince Goyame, our only son[2] . . . As the blue lotus, the day-lotus, or the night-lotus, born in the mire, grown amidst the water, is stained not with defilement of mire, so Prince Goyame, born in love, grown amidst enjoyment, is stained not with defilement of love or of enjoyment. Beloved of the Gods, he is stricken with terror of life's wanderings, fearful of birth, age, and death, and he is fain to shave his head before thee and go from household life into the Order of homeless friars. So we bestow on thee the gift of a disciple, Beloved of the Gods; prithee accept it."

Thus bidden by Prince Goyame's father and mother, the Saint duly gave assent to the matter. Thereupon Prince

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1884, pp. 93, 97) quotes Govindānanda's explanation in his gloss on Śankara's Brahma-sūtra-bhāṣya II. ii. 33, which is similar to the account in Colebrooke's Miscellaneous Essays (vol. ii., ed. Cowell, p. 408), both being apparently somewhat inaccurate.

[1] The *sukka-jhāṇa* (Sanskrit *śukla-dhyāna*) is a form of ecstasy, supposed to dissipate the *karma* affecting the soul, and to bring about its immediate deliverance. The devotee has to ponder upon several or one of the objects discussed in the Scriptures under its several logical categories, while checking his breath and holding his body and eyes motionless.

[2] As above, p. 40.

Goyame departed from before the Saint to the north-eastern side of him, and with his own hands doffed his ornaments, garlands, and finery. His mother received them in a swan-figured robe, and pouring forth tears like a rope of gems, or showers of rain, or sinduvāra flowers, or a broken pearl-string, weeping, wailing, and lamenting, she said: "Thou must strive, child, thou must labour and put forth thy might; in this matter there must be no sloth; may this path likewise be ours!" So Prince Goyame's father and mother, having praised and worshipped the Saint, went back by the way whereby they came forth.

Then Prince Goyame with his own hands plucked out his hair in five handfuls, and went towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said: "The world is aflicker, sir, the world is aflame, sir, the world is aflicker and aflame, sir, with age and death. Even as a householder when his house is on fire takes thence some treasure of small mass and great worth that is therein, and goes aside with it, thinking that this which he has put away for himself will be in far or near life[1] to his weal, pleasure, comfort, and bliss afterward; so this my one agreeable . . . treasure of righteousness which I have put away for myself will cut short my life-wanderings. Therefore I am fain to be taken into the Order by thyself, Beloved of the Gods, to be given the tonsure by thyself, to be trained by thyself, to be taught by thyself, to have thyself preach to me the law treating of right conduct, seeking of food, discipline, fruits of discipline, observance, practice, pilgrimage, and measure.[2]"

Then the Saint himself took Prince Goyame into the

[1] *Pacchā-purāe loe*, explained as 'in a future or in the present life'; a variant, *pacchāurassa*, 'regretful,' is also mentioned by the Comm.

[2] These terms are: (*a*) *āyāra*, Sanskrit *ācāra*, the religious life generally, especially study; (*b*) *goyara*, Sanskrit *gocara*, the begging of alms; (*c*) *viṇaya*, monastic discipline; (*d*) *veṇaiya*, Sanskrit *vainayika*, the results of *vinaya*—*e.g.*, the dissipation of *karma* in the soul; (*e*) *caraṇa* and (*f*) *karaṇa*, on which see pp. 8-9, note 6; (*g*) *jāyā*, Sanskrit *yātrā*, pilgrimage; and (*h*) *māyā*, Sanskrit *mātrā*, limitation of food.

Order, himself gave him the tonsure, himself preached to him the law . . . showing him how he should walk, how stand, how sit, how lie, how feed himself, how speak, how show forbearance whenever he uprose towards breathing things, born beings, live things, and animals,[1] how be in this matter without sloth; and Prince Goyame, hearing from the Saint this godly instruction, duly undertook it, walking, standing . . . according to his bidding.[2]

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So Goyame became a friar, heedful in walking, [[3]in speech, in seeking food, in taking up and laying down articles of equipment and vessels,[4] and in dropping ordure, urine, spittle, mucus, and dirt; guarded in mind, speech, and body, guarded, guarded in bodily organs, guarded in continence . . .], and abode observing this Nigganatha doctrine. And it befell that in the presence of the Saint Aritthanemī and Elders of such sort[5] Friar Goyame studied the Laws of Peace and others,[6] also the Eleven Scriptures,

[1] *Pāṇa* (Sanskrit *prāṇa*), *bhūya* (Sanskrit *bhūta*), *jīva*, and *satta* (Sanskrit *sattva*), are explained by the Comm. as respectively creatures of from two to four organs, trees, creatures of five organs, and the living atoms of earth, water, fire, and wind.

[2] Here follows in the Nāy. a long episode (pp. 298-357), in which the flagging enthusiasm of the prince is stimulated anew by a tale of his former life.

[3] See Ovavāī, § 27; Bhag., fol. 164.

[4] The terms *bhaṇḍa* and *matta* are not very clear. The Comm. on Ovavāī, § 27, besides the above interpretation, proposes to take *bhaṇḍa-matta* together as generally 'equipment,' or *bhaṇḍa* as equipment or earthen vessels, and *matta* as a bowl. *Bhaṇḍa* often signifies 'pottery.'

[5] *Tahārūva*, *i.e.*, of the right kind, proper. Compare *Tathāgata*, and see Journ. R. Asiatic Society, 1893, p. 103 *f.*

[6] The six *Āvaśyakas*, or Laws of Necessary Ritual, of which the *Sāmāyika* are first. The latter word is explained in the scriptural commentaries as from *samāya* (see Hoernle's note, translation of Uvās., p. 31). Some older authorities, however, such as Umāsvāti in the Tattvārtha-sūtra-bhāṣya and Samantabhadra in his Ratnakaraṇḍa-śrāvakācāra, more plausibly connect it with *samaya*, the 'hour,' or devotional office of Jains (*cf. audāyika*, from *udaya*; Samantabhadra writes *sāmayika*). To observe the Sāmāyika properly, the worshipper

and abode exercising himself by many fasts until the fourth, [sixth, eighth, tenth, or twelfth meal, or allowing but one meal in one month or half a month[1]].

In those days, at that time, it befell that the Saint set out from the city of Bāravaī, from the Nandaṇavaṇe, to travel about in outer countries. And it befell that Friar Goyame made his way toward the Saint Ariṭṭhaṇemī, praised and worshipped him, thrice walked round him from right to right, and said: "I am fain, with thy leave, sir, to abide observing a month's Monastic Standard[2]; [[3]if it please thee, Beloved of the Gods, make no stay." So Friar Goyame, being given leave by the Ascetic, and becoming glad . . . worshipped him, and abode observing a month's Monastic Standard. He duly with [thought, word, and] body underwent, maintained, accomplished, absolved, completed, announced, observed, and fulfilled to order, according to the scripture, to the rule, and to the way, according as was right and meet, a month's Monastic Standard; and after so doing he made his

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should withdraw in the early morning, at mid-day, and at evening into a quiet spot, where with motionless body (squatting or standing in the *kāyotsarga* pose) and folded hands he meditates fixedly upon his soul, the divinity of the Jina, etc., thrice bowing his head four times to each of the four quarters. For details of the modern ritual, see Jainatattvādarśa, Hindi edition, p. 376. The other Āvaśyakas are singing hymns to the twenty-four Jinas (*stavana*), worship (*vandanā*), confession of sin (*pratikramaṇa*), and *kāyotsarga*. Observe the mention of the 'Scriptures' (*Angas*)—an anachronism.

[1] As Jains usually take only two meals in the day, a fast until the fourth meal signifies denial of food for a day and a half, and would be reckoned as one *upavāsa*, and similarly with longer fasts.

[2] Some details as to the austerities practised in the 'Monastic Standards' are given in the Comm. on Ovavāī, § 24.

[3] The rest of the story is taken from Bhag., fol. 165 *f*., the rubric in our text being: *In the same wise as Khandae he underwent the twelve Monastic Standards, also the Guṇarayaṇa mortification, in the same way entirely; in the same wise as Khandae he pondered, took farewell, together with the Elders mounted Settuṃja*, [*came to his death*] *by a month's starvation. His period was twelve years,* [*and so forth*] *until "he was beatified."*

way toward the Saint, praised and worshipped him, and said: "I am fain, sir, with thy leave, to abide observing the two months' Monastic Standard; if it please thee, Beloved of the Gods, make no stay." (Here, in the same manner, are described the Standards of two, three, four, five, six, and seven months each; then firstly, one of seven days and nights; secondly, one of seven days and nights; thirdly, one of seven days and nights; then one of a day and a night, then one of one night.) "Then having . . . fulfilled the one night's Monastic Standard, Friar Goyame made his way toward the Saint . . . worshipped him, and said: "I am fain, sir, with thy leave, to abide observing the mortification of the Guṇarayaṇa-year; if it please thee, Beloved of the Gods, make no stay." So Friar Goyame, being given leave . . . abode observing the mortification of the Guṇarayaṇa-year—to wit, in the first month he constantly mortified himself by fasts until his fourth meal, while by day he sat in the utkuṭaka posture[1] facing the sun and scorching himself on a scorching ground, and by night he sat naked in the vīrāsana pose[2]; in the second month he constantly mortified himself by fasts until his sixth meal, while by day he sat in the utkuṭaka posture facing the sun and scorching himself on a scorching ground, and by night he sat naked in the vīrāsana pose; (*and so forth, until*) in the sixteenth month he constantly mortified himself by fasts until his thirty-fourth meal, while by day he sat in the utkuṭaka posture facing the sun and scorching himself on a scorching ground, and by night he sat naked in the vīrāsana pose. So Friar Goyame . . . fulfilled the mortification of the Guṇarayaṇa year, and after doing so he made his way toward the Saint, praised and worshipped

[1] Probably the *utkaṭāsana* of the Yogic texts, in which usually the devotee kneels with toes gripping the ground and heels upward, with the anus resting on the heels and the hands grasping the knees.

[2] The devotee kneels on one leg, the other leg being in the posture of sitting; each foot is touching the thigh of the other leg; the hands hang downward. According to other authorities, he should squat with his legs folded under him and hands laid one upon another and resting upon his foot.

him, and abode exercising himself by many fasts . . . in divers mortifications.

So by this noble, abundant, zealous, earnest, happy, blissful, lucky, auspicious, splendid, lofty, magnificent, excelling, exalted, stately mortification Friar Goyame became withered, wizened, fleshless; he became a mere frame of bone and skin; he grew so that his bones rattled, emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, and in speaking, and before speaking. As forsooth a cart full of sticks, or of leafage, or of oil-seed and jars and leafage, or of castor-oil sticks, or of coals, that has been put out in the heat and dried up, goes with a creaking and halts with a creaking, so Friar Goyame went with a creaking and halted with a creaking, being piled high with mortification and piled low with flesh and blood, and like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre.

In those days, at that time" (the city was Bāravaī; the arrival of the Saint *took place, and so forth,* until) "the congregation went home. Now it befell that while Friar Goyame at the hour of midnight was holding a religious vigil, there arose in him the following inward, pensive, [eager, mental resolve]: "Truly I by this . . . mortification am faint . . . I go with a creaking and halt with a creaking. But I have yet within me energy, work, power, vigour, manly force, prowess. So, forasmuch as I have yet within me energy . . . and forasmuch as I have abiding for teacher of the Law and instructor in the Law the Saint Ariṭṭhaṇemī, the Conqueror, the seeker of weal[1]; now, therefore, on the morrow, when the night shall have lightened into dawn and the sun shall arise in golden lustre, whereunto tenderly open the eyes of the full day-lotuses and water-lilies,[2] like in hue to the red aśoka or to the ruddy

[1] *Suhatthī*, interpreted both as *śubhārthī*, 'seeking weal,' and as *su-hastī*, 'noble elephant.'

[2] *Utpala*, the blue lotus (*Nymphæa cærulea*), and *kamala*, the *Nelumbium*. The Comm., however, understands *kamala* as 'deer' (*cf.* κεμάς). The *kiṃśuka* is the *Butea frondosa*; the *gunja* is *Abrus precatorius*.

tint of kiṃśukas, parrots' beaks, or cleft gunja berries, the awakener of the bushy lotus-pools, the thousand-rayed maker of day, gleaming with brilliance, it will be best for me to praise, worship . . . and wait before the Saint; and then, having gotten leave of him, to take upon myself the five Great Vows,[1] to ask forgiveness of the friars and nuns, and with godly Elders of such sort to climb slowly up Mount Puṇḍarīe,[2] which is like to a mass of clouds, a meeting-place of the gods; and there I will look to get me a clean daïs of earthen blocks, spread a bed of darbha grass, and sitting thereupon in the pāovagaya condition,[3] renouncing food and drink, I will wait without eagerness for death by wasting away in starvation." Thus he pondered, and on the morrow . . . he made his way toward the Saint . . . and waited before him.

"O Goyame!" said the Saint to him, "verily, when thou, Goyame, at the hour of midnight wast holding a religious vigil, there arose in thee the following inward . . . resolve: 'Truly I . . . will wait without eagerness for death by wasting away in starvation'; and thou art come speedily to me. Verily, Goyame, the matter is indeed right. Therefore, Beloved of the Gods, if it please thee, make no stay."

Then Friar Goyame, being given leave by the Saint, became glad and joyful . . . rose up, thrice walked round the Saint from right to right . . . worshipped him, took upon himself the five Great Vows, asked forgiveness of the friars and nuns, and together with godly Elders of such sort climbed slowly up Mount Puṇḍarīe . . . There he looked to get him a clean daïs of earthen blocks and a clean spot

[1] Namely, the vows to do no hurt, to speak only what is kindly, wholesome, and true, to steal not, to observe continence, and to have no possessions—*ahiṃsā-sūnṛtāsteya-brahmacaryāparigrahāḥ*.

[2] An ancient name for Mount Śatruṃjaya (Settuṃja) in Gujarat. In the Bhagavatī Khandae is beatified on Mount Viule (Sanskrit Vipula), near Rājagṛha and Buddha-gayā, as are some of the protagonists in the Antagaḍa-dasāo.

[3] A posture in which the devotee sits motionless awaiting death. See Āyār., I. vii. 8. 19; Bhag., fols. 160, 171; Nāy., p. 376, etc.

for easing nature, spread a bed of darbha-grass, sat thereupon with his face to the east in a squatting posture,[1] raised to his head the ten fingers of his hands clasped before his forehead with joined palms, and said: "Homage be to the Saints, the Lords[2] . . . homage to the Saint Ariṭṭhaṇemī[3]! . . . I where I am give praise to my lord where he is; may my lord where he is behold me where I am![4]" Thus having praised and worshipped, he said: "Already in the presence of the Saint Ariṭṭhaṇemī I have renounced for all my life all harm to living things, [[5] false speech, taking of goods not given, lying with woman, possession of goods, wrath pride deceit and lust, passion, wrath, strife, slander, tale-bearing, evil speech, displeasure pleasure guile and wile, and] sting of false vision[6]; and now, in presence of the Saint, once more I renounce for all my life all harm to living things . . . I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties. This body, which, though agreeable . . . is touched [by distempers and diseases, sufferings and vexations,] I do by my last breaths surrender." So he abode in the pāovagaya condition, renouncing food and drink, waiting without eagerness for death by wasting away in starvation. Then Friar Goyame, having in the presence of the Saint and Elders of such sort studied the Laws of Peace and others, likewise the Eleven Scriptures, and having fulfilled the period of friarship for twelve full years, wasted himself away in starvation, withheld from himself sixty meals, made confession and retraction,[7]

[1] *Sampaliyanka*, glossed as *padmāsana*, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and *vice versa*, while the eyes are fixed upon the tip of the nose. The position of the arms varies.

[2] Supply the usual list of epithets, p. 11, down to 'attained'

[3] Supply the same list, but reading, 'sought to be attained.'

[4] On these terms see S.B.E. xiii. pt. 1, p. 82 note, and Journ. R. Asiatic Society, 1898, p. 104.

[5] See Nāy., p. 381.

[6] *Micchā-daṃsaṇa-salle—i.e.*, heresy.

[7] See Hoernle's translation of Uvās., § 86 and note; Tattvārtha-sūtra-bhāṣya, ix. 22.

fell into a trance, and in due course came to his death. Thereupon the reverend Elders, seeing that Friar Goyame had come to his death, left the body as was meet on extinction. They took his bowl and garments, and slowly went down Mount Puṇḍarīe, and took their way toward the Saint, praised and worshipped him, and said: "Truly, Beloved of the Gods, thy disciple Friar Goyame was by nature gracious, by nature peaceful, by nature little given to wrath, pride, deceit, and lust, full of soft tenderness, gentle,[1] gracious, refined. Now, by thy leave, Beloved of the Gods, he has taken upon himself the five Great Vows, asked forgiveness of the friars and nuns . . . and in due course come to his death. Here, sir, is his religious equipment." Then the lord Varadatte[2] praised and worshipped the Saint, and said to him: "Truly, Beloved of the Gods, whither has gone, where has been reborn Friar Goyame thy disciple, who in his death-month has come to his death?" "O Varadatte!" said the Saint to him, "truly Friar Goyame my disciple, O Varadatte, was by nature gracious . . . Now, by my leave, he has taken upon himself the five Great Vows . . . made confession and retraction, fallen into a trance, come in his death-month to his death, and been reborn as a god in the Accue paradise.[3] There it is declared that some gods dwell for twenty-two sāgarovama periods, and there it is declared that Goyame shall dwell as god for twenty-two sāgarovama periods.[4]

[1] *Allīṇe.* See Hoernle's translation of Uvās., p. 75, note.

[2] The chief disciple of Ariṭṭhaṇemī. Here his name is to be substituted for that of Goyame (Gautama, Indrabhūti), the *gaṇa-dhara* of Mahāvīre.

[3] The *Acyuta-kalpa*, the twelfth paradise of the Vaimānika order of gods. See Cosmographic Appendix.

[4] A *sāgarovama* period is 1,000,000,000,000,000 times as long as a *paliovama* period—*i.e.*, according to some, the time necessary to empty, at the rate of one hair in every century, a well of 100 *yojanas* in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (*e.g.*, Ratnaśekhara, *Laghu-kṣetra-samāsa,* 92), a *paliovama* is the time needed to empty a cavern one *yojana* in every dimension, and full of chopped hairs, at the rate of one fragment per century.

Verily, sir, when Goyame's life-force, existence, and dwelling-time are spent, he will thereupon sink from godhead and the gods' world. And if thou askest whither he will go, where he will be born, Varadatte, he will become beatified, enlightened, released, extinguished, and will reach an end of all his sorrows in Mahā-videhe.[1]"

Such is the end of Goyame.]

"Verily this, Jambū, is the matter of the first lesson in the first chapter of the eighth Scripture, the Fortunes of End-winners, preached by the Ascetic."

(In the same way as Goyame *are to be described* the others—his father Vaṇhī, his mother Dhāriṇī, Samudde, Sāgare, Gambhīre, Thimie, Ayale, Kampille, Akkhobhe, Paseṇaī, and Vaṇhī,[2] in the same course.)

Thus the first chapter, ten lessons preached.

THE SECOND CHAPTER.

"If, sir, in the second chapter . . ." (*Here is to be inserted* an introduction *similar to that of the first chapter.*) "In those days . . ." (*It was* in the city of Bāravaī. Vaṇhī was the father, Dhāriṇi the mother.

Akkhobhe forsooth, Sāgare, Samudde, Himavante,
and Ayale hight,
Dharaṇe, Pūraṇe, and eighth Abhicande.

All the eight lessons are as in the first chapter. The mortification is the Guṇarayaṇa, the period sixteen years; they became beatified by a month's starvation on Śatruṃjaya.)

Thus the second chapter, eight lessons preached.

THE THIRD CHAPTER.

"If, sir, in the third *chapter* . . ." (*Here is to be inserted* an introduction.) "Truly, Jambū, in the third chapter of

[1] See Cosmographic Appendix.

[2] Or *Viṇhū*; see p. 12.

the eighth Scripture there are thirteen lessons that were preached—to wit,

Aṇīyase, Aṇantaseṇe, Ajiyaseṇe, Aṇihayariū, Devaseṇe, Sattuseṇe,
Sāraṇe, Gae,[1] Sumuhe, Dummuhe, Kūvae, Dārue, Aṇāhiṭṭhī."

"If, sir, in the third chapter of the eighth Scripture, the Fortunes of End-winners, there are thirteen lessons that were preached by the Ascetic, what, sir, is the matter of the first lesson of the third chapter in the Fortunes of End-winners that was preached by the Ascetic?"

"Verily, Jambū, in those days . . . there was a city named Bhaddilapure." (A description *is to be inserted.*) "At the north-eastern side of this city of Bhaddilapure was a park named Sirivaṇe." (A description *is to be inserted.*) "Jiyasattū was the king. In this city of Bhaddilapure was a gentleman named Nāge, rich . . . unsurpassed.[2] This gentleman Nāge had a wife named Sulasā, who was delicate . . . goodly of form. This gentleman Nāge had born to him by his wife Sulasā a boy named Aṇīyase, who was delicate . . . goodly of form, attended by five nurses[3] . . . and so grew in comfort as grows a fine campaka-tree close to a mountain-cavern . . . Then when his father and mother saw that young Aṇīyase was past eight years of age, [they brought him] to a teacher of the arts . . . Then, when his father and mother saw that young Aṇīyase had passed his childhood, he was married by them in one day to thirty-two daughters of excellent merchants peer to him . . . Then the gentleman Nāge gave to young Aṇīyase the following gift of gladness—to wit, thirty-two crores of unwrought gold" (*and so forth*, as to Mahabbale, until) "he sat up in his noble palace . . . enjoying [the delights of mortal love]. In those days . . . the Saint Ariṭṭhaṇemī . . . arrived. The park was Sirivaṇe. The Saint . . . abode. The congre-

[1] This is the same person as Gaya-sukumāle.

[2] See Ovavāī, § 11.

[3] As above, p. 28. Our text-rubric refers back to Ovavāī, § 105.

gation went forth. Then of young Aṇīyase" (the same *is to be told* as of Goyame, except that he studied the Laws of Peace and others, also the fourteen Pūrvas, and his period was twenty years; the rest is the same, until) "he became beatified by a month's starvation on Mount Śatruṃjaya.

Verily this, Jambū, is the matter of the first lesson of the third chapter of the eighth Scripture, the Fortunes of End-winners, that was preached by the Ascetic."

(In the same way as Aṇīyase *are to be described* the others, Aṇantaseṇe, Ajiyaseṇe, Aṇihayariū, Devaseṇe, Sattuseṇe, six lessons, in the same course. Their wedding-gifts were thirty-two each; their period was twenty years; *they studied* the fourteen Pūrvas, and were beatified on Śatruṃjaya.)

Thus ends the sixth lesson.

"In those days . . . " (*It was* in the city of Bāravaī. *The story is* as that of the first *chapter*, except that the king was Vasudeve, the queen Dhārinī. The dream was of a lion. The prince was Sāraṇe. The wedding-gifts were fifty each. *He studied* the fourteen Pūrvas; his period was twenty years; the rest is as in the case of Goyame, until) "he was beatified on Śatruṃjaya."

Thus the seventh lesson.

"If, *sir* . . ." (*Here is to be inserted* an introduction). "Truly, Jambū, in those days. . . ." (*It was* in the city of Bāravaī. *The story is to be told* as in the first *chapter*, until) "the Saint Ariṭṭhaṇemī arrived. In those days . . . there were six friars, brothers by one mother, that were disciples of the Saint Ariṭṭhaṇemī; they were peer, peer in complexion, peer in age, of the hue of a blue lotus, or a buffalo's horn, or indigo, or flower of flax, marked on their breasts with the śrīvatsa, resplendent with flowery rings,[1] like Nalakūvara.[2] Now on the day that these six friars

[1] *Kusuma-kuṇḍala-bhaddalayā*, glossed as 'resplendent with ear-ornaments shaped like the lotus of the heart.'

[2] The son of Kubera or Vaiśravaṇa, the God of Wealth.

shaved their heads and went forth from household life into the Order of homeless friars, they praised and worshipped the Saint Ariṭṭhaṇemī, and said: "We are fain, sir, by thy leave, to abide for all our lives constantly mortifying ourselves by fasts until the sixth meal, exercising ourselves with constraints and mortifications; if it please thee, Beloved of the Gods, make no stay."

So the six friars, being given leave by the Saint Ariṭṭhaṇemī, abode for all their lives constantly mortifying themselves by fasts until the sixth meal . . . Now it befell that the six friars, when the time came round for allowing themselves the sixth meal, read their own lections in the first watch of the afternoon; [[1] in the second watch they sat in meditation; in the third watch, without haste, or speed, or hurry, they looked to the cleanness of their mouth-cloths,[2] and then of their vessels and raiment, then they wiped their vessels and then their raiment, took them up, made their way toward the Saint Ariṭṭhaṇemī, praised and worshipped him, and said]: "By thy leave, we are fain, as the time has come round for allowing ourselves the sixth meal, to go round by three open places in the city of Bāravaī [to the higher, the lower, and the middle orders, seeking alms by gathering from house after house[3]]; if it please thee . . ." So the six friars, being given leave by the Saint Ariṭṭhaṇemī, praised and worshipped him, sallied forth from his presence from the Sahassambavaṇe, and without haste . . . went round by three open places . . . Now [two of them] that went round there by one open place . . . entered the house of Devaī, the queen of King Vasudeve. Queen Devaī saw the friars drawing near. She became glad . . . arose from her seat, thrice walked round them from

[1] See Bhag., fol. 190 (to which our text-rubric refers); Uvās., § 77; Uttarādh., xxvi. The 'watch' (*porisī*) lasts about three hours, the first *porisī* beginning at noon.

[2] A cloth tied over the mouth to keep out minute living creatures—*e.g.*, insects.

[3] *Samudāṇeṇaṃ*, which, according to Hoernle, is to be corrected to *samuddāṇeṇaṃ* (as in some MSS.), a view which finds support in the Pali *sapadānaṃ*.

right to right at a space of seven or eight feet, praised and worshipped them, and went toward the pantry; she filled a platter with sīha-kesara cakes, bestowed it on the friars, praised and worshipped them, and dismissed them. Thereupon [two] that went round by the second open place . . . [entered the house of Devaī . . . she filled a platter with sīha-kesara cakes, bestowed it on the friars . . . and] dismissed them. Thereupon [two] that went round by the third open place . . . [entered the house of Devaī . . . she filled a platter with sīha-kesara cakes,] bestowed it on them, and said: "Can it be, Beloved of the Gods, that in this city of Bāravaī of Kaṇhe Vāsudeve, which is nine yojanas . . . a very heaven manifest, Nigganṭha monks going round . . . to the higher, the lower, [and the middle orders . . .] receive not food and drink? For they visit these same orders again and again for food and drink." Then the friars said to Queen Devaī: "Verily, Beloved of the Gods, it is not true that in this city of Bāravaī . . . Nigganṭha monks going round . . . to the higher, the lower, [and the middle orders . . .] receive not food and drink; they do not visit these same orders twice and thrice for food and drink. Truly, Beloved of the Gods, we are six brothers, sons of the gentleman Nāge in the city of Bhaddilapure, born of his wife Sulasā, peer . . . We have heard the Law from the Saint Ariṭṭhaṇemī, we have become stricken with terror of life's wanderings, fearful of birth and death, and have shaven our heads and gone into the Order. And on the day that we went into the Order we praised and worshipped the Saint Ariṭṭhaṇemī, and took the following vow: "We are fain, sir, by thy leave . . ." Thus we, being given leave by the Saint, are abiding for all our lives [constantly mortifying ourselves] by fasts until our sixth meal. So to-day, when the time came round for allowing ourselves our sixth meal . . . we went round and entered thy house. But truly, Beloved of the Gods, we are not the same as they." Thus they spoke to Queen Devaī, and went back by the way that they had come.

Then in Queen Devaī arose the following . . . resolve:

"Truly it was prophesied of me at the city of Polāsapure by Aimutte the boy-friar in my childhood that I should bear eight sons, peer . . . and no other mothers in Bhārahe-vāse should bear such sons. But this proves herewith manifestly false. Other mothers in Bhārahe-vāse do indeed bear sons, peer . . . So I will go now to the Saint Ariṭṭhaṇemī and ask him of this prophecy." Thus she pondered, and summoned the chamberlains, and said: [" [1]Hasten, Beloved of the Gods, to have a goodly car of state yoked by skilful men with goodly young oxen which are like to one another in hoofs, tails, and horns of like marking, which are set off with gold-tasselled neck-cords, which are held in by a bridle of nose-cords bearing silver bells, made of cotton cord, and decked with fine gold, and which wear chaplets of blue lotus-flowers; let it be hung round with a network of divers gems and golden bells, fitted with a well-made, becoming, straight, seemly, deftly cut pole, supplied with excellent equipment, altogether fitting; and then bring back the report of my command."

Then Queen Devaī bathed herself . . . decked her body with ornaments of great and small price, and with a ring of handmaidens surrounding her she mounted the goodly car of state, went forth into the midst of the city of Bāravaī, and made her way toward the Sahassambavaṇe park. Then she alighted from the car of state, and with the ring of handmaidens encircling her she made her way toward the Saint Ariṭṭhaṇemī, thrice [walked round him from right to right,] praised and worshipped him, then [courteously] waited with clasped hands before the Saint, neither very near nor very far, wishful to hear and worshipping, standing there.]

Then the Saint Ariṭṭhaṇemī said to Queen Devaī: "Verily, Devaī, when thou sawest these six friars there arose in thee the following . . . purpose: "Truly it was prophesied of me in the city of Polāsapure by Aimutte . . ." So thou art come hither into my presence. Verily, Devaī, the

[1] The rest of this and the next paragraph are as given in Bhag., fol. 789, and Uvās., § 206.

matter is indeed right. Truly, Devaī, there dwelt in those days . . . a gentleman named Nāge in the city of Bhaddilapure, rich . . . This gentleman Nāge had a wife named Sulasā. Of the lady Sulasā it was prophesied in her childhood by a soothsayer that she should bear dead babes. Now Sulasā was from childhood a worshipper of the god Hariṇegamesī.[1] She caused to be made an image of Hariṇegamesī, and every morning she bathed . . . performed the lustratory rites, and with a moist robe[2] made flower-offerings of great worth, fell upon her knees, did reverence, and thereafter took food and did her offices. By the lady Sulasā's devotion, veneration, and obedience the god Hariṇegamesī was won over. So in compassion for the lady Sulasā the god Hariṇegamesī made both her and thee to become pregnant at the same time. Both of you together conceived, both were together big with child, both together bore babes. But the lady Sulasā bore stillborn babes. Then the god Hariṇegamesī in compassion for the lady Sulasā took away her stillborn babes in the hollow of his hand, and carried them to thee. At that time thou too didst bear after nine months tender babes. Thy children, Beloved of the Gods, he took away from thee in the hollow of his hand, and carried them to the lady Sulasā. So these are in truth sons of thee, Devaī, not of the lady Sulasā.[3]"

Then Queen Devaī, having heard and listened to this matter from the Saint Ariṭṭhaṇemī, became glad and

[1] The captain of the celestial infantry, and represented with an antelope's head.

[2] *Ullaga-paḍa-sāḍaeṇaṃ*, glossed as above; it is the *udaka-sāṭikā* of the Buddhists.

[3] This refers to a legend. At the marriage of Vasudeva and Devakī (Devaī), Jīvayaśā, the wife of Kaṃsa, became drunk and took liberties with the saint Atimukta (Aimutte), who in his wrath told her that Devakī's seventh child would slay her husband Kaṃsa and her father. Terrified by this threat, Kaṃsa made Vasudeva promise to give him his first seven children as soon as they were born. The first six children were carried by a god to Sulasā, whose stillborn babes he brought to Devakī, whence they were taken to Kaṃsa. The seventh was Kṛṣṇa Vāsudeva (Kaṇhe), whose history in Jain legend is very similar to the Brahmanic story.

joyful . . . She praised and worshipped the Saint Ariṭṭha-ṇemī, and then made her way toward the six friars. All six friars she praised and worshipped, her milk rising, her eyes streaming, her bodice spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. She looked upon the six friars with a fixed eye, gazed very long, praised and worshipped them, and then made her way toward the Saint Ariṭṭhaṇemī, thrice walked round him from right to right, praised and worshipped him, mounted her car of state, and set out toward the city of Bāravaī. She entered the city of Bāravaī, and made her way toward her own house, toward the outer audience-chamber; then she alighted from her goodly car of state, and made her way toward her own bower, toward her couch, and sat down upon her couch. Then in Queen Devaī there arose this . . . [thought]: "Verily I have born six sons, peer . . . like Nalakūvara; but I have not known joy of the childhood of even one of them. There is but Kaṇhe Vāsudeve, who comes hither to me every six months to do reverence at my feet. Happy then, righteous, working righteousness, fulfilled in their purposes, fulfilled of their tokens, are those mothers, I trow, that have such who are born from their own wombs, greedy for the milk of their breasts, sweetly babbling, lispingly prattling, encompassing from their waists their loins, childlike, and again and again with hands like tender lotus-flowers grasp them, and lying in their bosoms utter again and again most sweet and prettily prattling converse. But I am unhappy, unrighteous, working unrighteousness, for I have not gotten even one." Thus was she downcast [[1] in the cogitations of her spirit], and brooded.

Now Kaṇhe Vāsudeve bathed . . . decked his body with ornaments of small and great price, and came thither to do reverence at the feet of Queen Devaī. He saw her to be downcast . . . and brooding, and laying hold of her

[1] Nāy., p. 133, etc.

feet, he said: "Erstwhile, mother, thou wert glad . . . to see me; why to-day, mother, art thou downcast . . . and brooding?" Then Queen Devaī said to him: "Verily, my son, I have born seven sons, peer . . . but I have not known joy of the childhood of even one. Thou only, my son, dost come hither to me every six months to do reverence at my feet. Happy then . . ." (*repeat as above, until*) "I brood."

Then Kaṇhe Vāsudeve said to her: "Nay, mother, be not downcast . . . nor brood. I will strive so that a younger brother may be born to me." With these agreeable . . . words he comforted her, departed thence, and took his way toward the oratory.[1] [He swept the oratory, looked to get him a clean spot for easing nature and a clean bed of darbha-grass, sat down upon the bed of darbha-grass, set himself to keep a fast until the eighth meal, observing the continence of the posaha in the oratory, [having taken off his jewels and gold, laid aside his garlands and unguents of sandal, and put away his sword and mace, alone with none beside,] and sat with his mind fixed upon the god Hariṇegamesī. When Kaṇhe Vāsudeve's fast was coming to an end, the god Hariṇegamesī's seat shook. Hariṇegamesī, seeing his seat shake, put forth his cosmic[2] vision. Then in him arose the following . . . [thought]: "Verily in the continent of Jambuddīve, in Bhārahe-vāse, in the southern half of Bhārahe-vāse, in the city of

[1] *Posaha-sālā*, the chamber where Jains hold the *posaha*. This is the Sanskrit *upavasatha*, though often falsely Sanskritized as *proṣadha* or *pauṣadha*. It is a fast held on the eighth and fourteenth of each fortnight, and on the days of new and full moon, sometimes also on special occasions. The worshipper withdraws from the world, hears or reads the Scriptures, or sits in devout meditation, while withholding from himself the four kinds of food (viz., that which is eaten, drunk, chewed, or licked, corresponding to the terms in our text, 'food, drink, sweetmeats, and dainties'), ornaments, scent, snuff, flowers, baths, and unguents. See Hoernle's translation of Uvās., p. 32, and App., p. 39; also Tattvārtha-sūtra-bhāṣya, vii. 16. The following episode, down to Kaṇhe's prayer, is taken, *mutatis mutandis*, from Nāy., p. 139 *et seq.*

[2] *Ohiyaṃ*, Sanskrit *avadhi-jnāna*; see Appendix III.

Bāravaī, in his oratory, Kaṇhe Vāsudeve sits keeping a fast until the eighth meal, with his mind fixed upon me. Truly it is best for me to reveal myself to him." Thus he pondered. Then he came down to the north-eastern quarter, transformed himself by a magical mutation,[1] and spread himself out over numerous yojanas like a rod; of ratnas,[2] diamonds, beryls, lohitākṣa rubies, cat's-eyes, haṃsa-garbha crystal, garnets, saugandhika rubies, jasper, ankas, anjanas, silver, gold, anjana-pulakas, crystal, and riṣṭas, he cast away the gross atoms, and took to himself the fine atoms.[3] Then with the sublime, hasty, speedy, impetuous, swift, proud, rapid, triumphant, divine course of the gods he made his way toward the continent of Jambuddīve, toward Bhārahe-vāse, toward the southern half of Bhārahe-vāse, toward the city of Bāravaī, toward the oratory, toward Kaṇhe Vāsudeve, and appeared in the sky, clad in fine robes of the five colours bearing bells. And he said to Kaṇhe Vāsudeve: "I am Hariṇegamesī, O Beloved of the Gods. Forasmuch as thou art sitting in thy oratory keeping a fast with thy mind fixed upon me, I have come speedily to thee, Beloved of the Gods. Show me now, Beloved of the Gods, what I may do, what I may give, what I may seek, or what is the desire of thy heart." Then Kaṇhe Vāsudeve saw Hariṇegamesī apparent in the sky, and became glad and joyful; he went on with the

[1] *Veuvviya-samugghāeṇaṃ samohaṇṇai*, 'changes himself by a *vaikriya-samudghāta*.' Souls (*jīva*) are associated with five bodies: *audārika*, or gross; *kārmaṇa*, or body of atoms of *karma*; *taijasa*, or fiery body with the function of digestion; *āhāraka*, or vehicle for transporting souls over space; and *vaikriya*, or subtle mutative form (see especially Tattvārtha-sūtra-bhāṣya, ii. 37 *et seq.*). In a *samudghāta* of this kind the soul by a violent effort works off the peculiar atomic *karma* which forms its *vaikriya* body, throwing it out together with its own *jīva-pradeśas* or atomic points in space. See especially Bhag., ii. 2, iii. 1, 4, and Comm., etc.

[2] Some class of jewels, here glossed as usual 'karketana (chrysoberyl), etc.'

[3] After this the Nāy. gives two alternative descriptions of the god's flight; I have rendered the second.

posaha rites, then] clasping his hands, said: "I desire, Beloved of the Gods, that a younger brother, born of the same mother, be given me." Then Harinegamesī said to him: "Beloved of the Gods, thou shalt have a younger brother, born of the same mother, who shall fall from the gods' world. When he has passed his childhood . . . he shall shave his head before the Saint Aritthanemī and go into the Order . . ." Twice and thrice he spoke thus to Kaṇhe Vāsudeve, and then went back by the way that he had come.

Then Kaṇhe Vāsudeve went forth from the oratory, and took his way toward Queen Devaī. He laid hold of her feet and said: "Thou shalt have a younger brother to me, mother." With these agreeable . . . words he comforted her, and went back by the way that he had come.

Then it befell that Queen Devaī lay in a chamber of this sort[1] . . . she saw a lion in her dream, and awoke . . . she joyfully carried the unborn babe; and after nine months . . . she bare a boy . . . like of hue to the sumaṇa blossom, the red bandhujīvaka,[2] distilled lac-dye, the lush coral-tree, and the early sun, dear to the eyes of all, delicate . . . goodly of form, like an elephant's palate." (The birth *is to be narrated* in the same way as that of Prince Mehe,[3] until) "" For that this our child is like an elephant's palate, therefore be the name of this our child Gaya-sukumāle." So the child's father and mother gave him the name of Gaya-sukumāle." (The rest *is to be told* in the same way as of Mehe, until) "ripe for enjoyment."

"Now there dwelt in the city of Bāravaī a Brahman named Somile. He was rich, and [[4]taught, kept in guard, retained, and went through] the Ṛig-veda, [the Yajur-

[1] See above, p. 16. [2] *Pentapetes phœnicea.*

[3] Nāy., p. 169 *et seq.*; *cf.* the story of Goyame above.

[4] This description is from Bhag., fol. 149. The first four epithets are *sārae*, *vārae*, *dhārae*, *pārae*, which seemingly correspond respectively to the conditions of Brahmanic study, *adhyāpana*, *udgrahaṇa*, *dhāraṇa*, *adhyayana*. The Nighaṇṭu is probably that of Yāska. The Ṣaṣṭi-tantra is a lost manual of the Sāṃkhya philosophy.

veda, the Sāma-veda, the Atharva-veda, fifthly the legends, sixthly the Nighaṇṭu, and the Four Vedas with their Angas and Upāngas and mysteries; he knew the six Angas; he was learned in the Ṣaṣṭi-tantra; and in arithmetic, in the doctrine of the letters,[1] in grammar, in metrics, in etymology, in astronomy, and in many other doctrines of Brahmans and wandering friars] he was well established. This Brahman Somile had a wife named Somasirī, who was delicate . . . and he had a daughter, born to him of his wife Somasirī, a maiden named Somā, who was delicate . . . goodly of form and of exceeding shapeliness, [bloom, and] loveliness, exceeding fair of body. Now it befell once that the maiden Somā bathed . . . decked her body with ornaments of small and great price, and attended by many hunchback women . . . set forth from her own house and took her way toward the high-road. There she stood playing with a golden bat and ball. In those days . . . the Saint Ariṭṭhaṇemī arrived. The congregation went forth. Then Kaṇhe Vāsudeve, having heard the matter of this tale, bathed . . . decked his body with ornaments of small and great price, and went out together with Prince Gaya-sukumāle upon the goodly shoulder of an elephant, with an umbrella garlanded with koreṇṭa blossoms held over him, with goodly white yak-tails fanning him, into the midst of the city of Bāravaī, to do reverence at the feet of the Saint Ariṭṭhaṇemī. He beheld the maiden Somā, and marvelled at her shapeliness, bloom, and loveliness. He summoned his chamberlains, and said: "Go now, Beloved of the Gods, entreat the Brahman Somile, and take the maiden Somā and bestow her in the damsels' chamber of the harem. Then she shall become the wife of Prince Gaya-sukumāle." The chamberlains . . . bestowed her there.

Then Kaṇhe Vāsudeve went forth into the midst of the city of Bāravaī, [made his way] toward the Sahassambavaṇe park . . . waited before [the Saint]. Thereupon

[1] *Sikkhā-kappa*, glossed as the theory of the letters and their application.

the Saint Ariṭṭhaṇemī before Kaṇhe Vāsudeve and Prince Gaya-sukumāle and that [mighty congregation preached various] doctrine. Kaṇhe went back. Then Gaya-sukumāle, having heard the Law from the Saint Ariṭṭhaṇemī . . ." (*Here the story is to be told* in the same wise as of Mehe,[1] repeating "Beloved of the Gods, I will say farewell to my father and mother," but omitting mention of the princesses, as far as "the task of carrying onward the succession of the line of our stock.") "Then Kaṇhe Vāsudeve, having heard the matter of this tale, came to Gaya-sukumāle, embraced him, clasped him to his bosom, and said: "Thou art my younger brother, born of the same mother; now prithee, Beloved of the Gods, shave not thy head . . . nor go forth into the Order. I will anoint thee with a great royal anointment-ceremony in the city of Bāravaī."

But Gaya-sukumāle, thus bidden by Kaṇhe Vāsudeve, stood silent. Then he spoke thus twice and thrice to Kaṇhe Vāsudeve and his father and mother: "In sooth, Beloved of the Gods, the delights of mortal love are . . . to be abandoned. Therefore I am fain by your leave, Beloved of the Gods . . . to go forth into the Order."

Then Kaṇhe Vāsudeve and his father and mother, having prevailed not upon Gaya-sukumāle by many [declarations . . .] in accord [with sense-enjoyment], now said unwillingly to him: "Child, we are fain then to see thee in royal state for but one day." " (*Here is to be told* the withdrawal from the world in the same way as of Mahabbale,[1] until "according to his bidding.")

"So Gaya-sukumāle became a friar, heedful in walking . . . guarded in continence. Now in the afternoon of the day when Prince Gaya-sukumāle went into the Order he took his way toward the Saint Ariṭṭhaṇemī, thrice walked round him from right to right, praised and worshipped him, and said: "I am fain, sir, by thy leave to abide observing the Great Standard of one night in the grave-

[1] And of Goyame, above.

yard of Mahākāle. If it please thee, Beloved of the Gods, [make no stay]." Then Friar Gaya-sukumāle, being given leave by the Saint Ariṭṭhaṇemī, praised and worshipped him, sallied forth from the Sahassambavaṇe park from the presence of the Saint, and took his way toward the graveyard of Mahākāle. He looked to get him a clean spot of ground and a clean place for easing nature, and abode observing the Great Standard of one night, his body bent a little forward, [[1] his limbs duly set in order, all his organs guarded, his arms stretched out, his eyes unwinking, his gaze fixed upon a single object,] his two feet placed together.

Now the Brahman Somile went out eastward[2] from the city of Bāravaī for fuel, and gathered faggots, darbha-grass, kuśa-spikes, and leafy twigs; then he returned thence, and as he was passing neither very near nor very far from the graveyard of Mahākāle, at the hour of evening twilight when very few men were about, he espied Friar Gaya-sukumāle. Then he recalled his spite, and fell into a rage, and said: "Ho, this is Prince Gaya-sukumāle, desirous of the undesirable, [marked out for an ill end, marrer of the holy fourteenth-day,[3] devoid of modesty, fortune, comfort, and honour,] who has abandoned the maiden Somā my daughter, born to me of my wife Somasirī, although no fault was seen in her nor shortcoming, and she was in her season, and has shaved his head . . . and gone into the Order. Forsooth it were best then for me to wreak my spite on Prince Gaya-sukumāle." Thus he pondered, and having looked about him he took some moist clay, drew near to Friar Gaya-sukumāle, stuck it as an earthen bowl on Friar Gaya-sukumāle's head, took in a pot from a pyre flaming coals of khadira-wood[4] like blooming kiṃśuka-flowers, and shot them upon Friar Gaya-sukumāle's head. Then in fear, [[5] dread, terror, horror, and alarm] he departed speedily, and went back

[1] See Bhag., fol. 248.
[2] *Cf.* Bhag., fol. 908.
[3] See Hoernle's translation of Uvās., p. 70.
[4] The *Acacia catechu*.
[5] See Uvās., § 256, etc.

by the way that he had come. Then in the body of Friar Gaya-sukumāle there arose fiery, [[1]abounding, violent, furious, vehement, grievous, bitter, and] intolerable pain; but he bore this fiery . . . pain without even a thought of wrath against the Brahman Somile. And as he bore this boundless fiery . . . pain in a blessed spirit,[2] with fine resolution, by reason of the dissipation of his hindering Works he entered into the apuvva-karaṇa stage[3] which scatters the murk of Works, and in him arose boundless, supreme, [unchecked, unhindered, wide, perfect,] absolute knowledge and vision; and thereupon he became beatified, [enlightened, released, brought to perfect peace,] free of all sorrow. Then he was duly hailed by the gods that were near, and accordingly a divine rain of fragrant scented waters poured down, flowers of the five colours fell, cloaks were waved, and a divine sound of melody and minstrelsy was heard.

On the morrow . . . Kaṇhe Vāsudeve bathed . . . decked his body with ornaments of small and great price, and riding on the goodly shoulder of an elephant, with an umbrella garlanded with koreṇṭa blossoms held over him, with goodly white yak-tails fanning him, and with a numerous throng of mighty soldiers encompassing him, set forth into the midst of the city of Bāravaī, toward the Saint Ariṭṭhaṇemī. Now as he was going forth into the midst of the city, he beheld a man worn out, wasted of body by reason of age, faint, hungry, thirsty, feeble, and weary, who was taking bricks one after the other from a very great pile thereof and conveying them from the public road to within his house. Then Kaṇhe Vāsudeve in pity for the man, albeit he was riding on the goodly shoulder of an elephant, took a brick and conveyed it from the

[1] See Comm. on Uvās., § 111, and on this passage.

[2] *Pariṇāmeṇaṃ*, literally 'development,' mood of soul.

[3] The eighth *guṇa-sthānaka*, or stage in the soul's progress towards release; the soul here breaks the bonds of error, passion, and hate, which check its knowledge and vision. On attainment of 'absolute knowledge' (*kevala jnāna*) see especially Tattvārtha-sūtra-bhāṣya' x. 1 *et seq.*

public road to within his house. And when one brick had been taken by Kaṇhe Vāsudeve, many hundreds of men conveyed the very great pile of bricks from the public road to within the house. Then Kaṇhe Vāsudeve went forth into the midst of the city of Bāravaī, and took his way toward the Saint Ariṭṭhaṇemī . . . praised and worshipped him. Beholding not Friar Gaya-sukumāle, he praised and worshipped the Saint Ariṭṭhaṇemī, and said: "Where, sir, is my younger brother, born of my mother, Friar Gaya-sukumāle, that I may praise and worship him?" Then the Saint Ariṭṭhaṇemī said to him: "Friar Gaya-sukumāle, O Kaṇhe, has won to his goal." And Kaṇhe Vāsudeve said to the Saint: "How, sir, has Friar Gaya-sukumāle won to his goal?" So the Saint Ariṭṭhaṇemī said to him: "Verily, Kaṇhe, Friar Gaya-sukumāle yesterday in the afternoon praised and worshipped me . . ." (*repeat as above,* until) "and abode [observing the Great Standard of one night . . .]. Then a certain man espied Friar Gaya-sukumāle, and fell into a rage . . ." (*repeat as above,* until) "he became beatified. Verily, Kaṇhe, Friar Gaya-sukumāle has won to his goal."

Then Kaṇhe Vāsudeve said to the Saint: "Who, sir, was the man desirous of the undesirable . . . who has thus unseasonably taken the life of . . . Gaya-sukumāle?" And the Saint Ariṭṭhaṇemī said to him: "Nay, Kaṇhe, conceive thou no wrath against that man. Verily, Kaṇhe, the man did but give a helping hand to Friar Gaya-sukumāle."

"And how, sir, did the man give a helping hand to Friar Gaya-sukumāle?"

Then the Saint Ariṭṭhaṇemī said to him: "Truly, Kaṇhe, when thou wert coming hither to do reverence at my feet thou sawest in the city of Bāravaī a man . . . Even as thou, Kaṇhe, gavest a helping hand to that man, so, Kaṇhe, did this man give a helping hand to Friar Gaya-sukumāle, letting loose the Works gathered by him in many hundreds and thousands of existences, in order that the abundance of his Works might be dispelled."

Then Kaṇhe Vāsudeve said to the Saint Ariṭṭhaṇemī: "How, sir, may I know this man?" And the Saint Ariṭṭhaṇemī said to him: "Thou mayst know him, Kaṇhe, to be he who, on beholding thee entering the city of Bāravaī, shall break down as he stands and give up the ghost; he is the man."

Then Kaṇhe Vāsudeve praised and worshipped the Saint Ariṭṭhaṇemī, and took his way toward his precious elephant of state, mounted upon it, and set out to go toward the city of Bāravaī, toward his own house.

Now on the morrow . . . there arose in the Brahman Somile the following inward . . . [thought]: "Verily Kaṇhe Vāsudeve has gone forth to do reverence at the feet of the Saint Ariṭṭhaṇemī; it will be known by the Saint, heard by the Saint, understood by the Saint, reached by the Saint; and to Kaṇhe Vāsudeve it is not known: Kaṇhe Vāsudeve will bring me to some evil end." Being therefore in fear . . . he sallied forth from his house, and looking neither to the quarters nor to the cross-quarters[1] he came in front of Kaṇhe Vāsudeve, who was entering into the city of Bāravaī. Then of a sudden he beheld Kaṇhe Vāsudeve, and in fear . . . he broke down as he stood and gave up the ghost, and fell with a crash in a heap on the ground. And Kaṇhe Vāsudeve saw him, and said: "Ho, Beloved of the Gods, this is the Brahman Somile, desirous of the undesirable . . . who has thus unseasonably taken the life of . . . Gaya-sukumāle." So he caused the Brahman Somile to be dragged away by hooks and the ground to be sprinkled with water, took his way toward his own home, and entered therein.

Verily this, O Jambū, is the matter of the eighth lesson in the third chapter of [the eighth Scripture,] the Fortunes of End-winners, preached by the Ascetic."

(For the ninth *lesson the usual* introduction *is to be prefixed.*) "Truly, Jambū, in those days . . ." (*It was*

[1] *Sa-pakkhiṃ sa-paḍidisiṃ*, literally 'the quarters (N., S., E., W.) and the cross quarters (N.E., N.W., etc.) being equal'—*i.e.*, running headlong. See Comm. *in loco*, and on Bhag., fol. 233, etc.

in the city of Bāravaī. *The story is* as in the first *chapter*, until) "Kaṇhe Vāsudeve . . . held sway. . . . In this city of Bāravaī was a king named Baladeve," (description *to be inserted*). "Baladeve had a queen named Dhāriṇī," (description *to be inserted*). "Now Dhāriṇī [saw] in a dream a lion." (*The story is to be told* in the same way as of Goyame, except that the prince's name is Sumuhe. The damsels are fifty, the wedding-gifts fifty each. He studied the fourteen Pūrvas; his period was twenty years; the rest is the same, until) "he became beatified on Śatrumjaya." (*The usual* conclusion *follows*.)

(So likewise Dummuhe and Kuvae, all these three being sons of Baladeve and Dhāriṇī; so likewise Dārue, except that he was son of Vasudeve and Dhāriṇī. So likewise Aṇāhiṭṭhī, son of Vasudeve and Dhāriṇī.) "Verily this, O Jambū, is the matter of the thirteen lessons in the third chapter of the eighth Scripture, the Fortunes of End-winners, preached by the Ascetic."

Thus the third chapter, thirteen lessons preached.

THE FOURTH CHAPTER.

"If this, sir, is the matter of the third chapter preached by the Ascetic, what is the matter of the fourth chapter in the Fortunes of End-winners that was preached by the Ascetic?"

"Truly, Jambū, there are in the fourth chapter ten lessons preached by the Ascetic, to wit:

Jālī, Mayāli, Uvāyālī, Purisaseṇe, Vāriseṇe,
Pajjuṇṇe, Sambe, Aṇiruddhe, Saccaṇemī, and Daḍhaṇemī."

"If, sir, in the fourth chapter there are ten lessons preached by the Ascetic, what is the matter of the first lesson that was preached?"

"Truly, Jambū, in those days . . ." (*It was* in the city of Bāravaī. The rest is as in the first *chapter*, until) "King Kaṇhe Vāsudeve . . . held sway. . . . In this city of Bāravaī were King Vasudeve and his queen, named

Dhāriṇī," (a description *is to be inserted*). (*The story is to be told* in the same way as of Goyame, except that the prince is Jālī, the wedding-gifts fifty each; he studied twelve Scriptures; his period was sixteen years. The rest is the same as with Goyame, until) "he became beatified on Śatrumjaya."

(So likewise Mayālī, Uvayālī, Purisasene, and Vārisene; so likewise Pajjunne, except that Kanhe was his father and Ruppiṇī his mother; so likewise Sambe, except that Kanhe was his father, Jambuvaī his mother; so likewise Aṇiruddhe, except that Pajjunne was his father and Vedabbhī his mother; so likewise Saccaṇemī, except that Samuddavijae was his father and Sivā his mother; so likewise Daḍhaṇemī; all in one course. The conclusion for the fourth chapter *is to be inserted*.)

Thus ends the fourth chapter.

THE FIFTH CHAPTER.

"If this, sir, is the matter of the fourth chapter preached by the Ascetic, what is the matter of the fifth chapter in the Fortunes of End-winners preached by the Ascetic?"

"Truly, Jambū, there are in the fifth chapter ten lessons preached by the Ascetic, to wit:

Paumāvaī, Gorī, Gandhārī, Lakkhaṇā, Susīmā, Jambuvaī,
Saccabhāmā, Ruppiṇī, Mūlasirī, and Mūladattā."

"If, sir, in the fifth chapter there are ten lessons preached by the Ascetic, what, sir, is the matter of the first lesson that was preached?"

"Truly, Jambū, in those days . . ." (The city was Bāravaī. *The story is* as in the first *chapter*, until) "Kaṇhe Vāsudeve . . . held sway . . . Kaṇhe Vāsudeve had a queen, Paumāvaī by name," (a description *is to be inserted*). "In those days . . . the Saint Ariṭṭhaṇemī arrived . . . Kaṇhe went forth . . . and waited before him. Then Queen Paumāvaī, hearing of the matter of this tale, became glad . . ." (*continue* as in the story of Devaī,

until) "waited before him. Thereupon the Saint Ariṭṭhaṇemī preached before Kaṇhe Vāsudeve and Queen Paumāvaī . . . doctrine. The congregation went home. Then Kaṇhe praised and worshipped the Saint Ariṭṭhaṇemī, and said: "For what cause, sir, will destruction come upon this city of Bāravaī, which is nine yojanas . . . a very heaven manifest?"

"O Kaṇhe," said the Saint to him, "verily destruction, Kaṇhe, will come upon this city of Bāravaī . . . because of strong waters, fire, and Dīvāyaṇe.[1]"

Hearing and listening to this matter from the Saint, there arose in Kaṇhe this . . . [thought]: "Happy are those princes Jālī, Mayālī, Uvayālī, Purisaseṇe, Vāriseṇe, Pajjuṇṇe, Sambe, Aṇiruddhe, Daḍhaṇemī, Saccaṇemī, and the others, who have forsaken gold . . . apportioned at pleasure, shaved their heads before the Saint Ariṭṭhaṇemī, and gone into the Order. But I am unhappy, working unrighteousness, besotted with kingdom, [[2] empire, armies, cars, treasuries, granaries,] harem, and pleasures of mortal love, [bound to them, greedy of them, given over to them,] and I am not able [to shave my head . . . and] to go into the Order."

"O Kaṇhe," said the Saint to him, "truly [there has arisen] in thee, Kaṇhe, this . . . [thought]: "Happy are those . . . to go into the Order." Truly, Kaṇhe, the matter is indeed right, for never in sooth, Kaṇhe, has it been, nor is it, nor will it be, that Vāsudeves forsake gold . . . and go into the Order."

[1] This refers to the legend of the destruction of Bāravaī by fire (see *Zeitschr. d. Deutschen Morgenl. Gesellsch.*, vol. xlii.). The ascetic Dīvāyaṇe (Sanskrit Dvaipāyana) was outraged by some drunken princes (Sambe and others), and performed severe penances, ending with his death, in order thereby to obtain the power to avenge himself in a future birth. (Vindictive motives of this kind, as well as hopes of future sensual enjoyment, are called *nidāna,* and are expressly forbidden to devotees performing the austerities ending with death.) Dīvāyaṇe was reborn as an Agni-kumāra god, and burned down Bāravaī; nearly every inhabitant perished.

[2] Nāy., p. 1075; Comm. on Uvās., § 240, etc.

"Wherefore, sir, is it thus said that never . . . they go into the Order?"

"O Kaṇhe," said the Saint to him, "verily all Vāsudeves in their former life, Kaṇhe, have framed a sinful purpose[1]; for this reason, Kaṇhe, it is thus said that never . . . they go into the Order."

Then Kaṇhe said to the Saint: "And I, sir, when I come to my death in my death-month—whither shall I go from here, where shall I be reborn?"

And the Saint said to him: "Verily, Kaṇhe, thou shalt be sent forth by thy mother and father's behest from the city of Bāravaī when it shall be consumed by reason of strong waters, fire, and the wrath of Dīvāyaṇe; together with Rāme and Baladeve thou shalt set forth toward the southern ocean unto Paṇḍu-mahurā,[2] unto the five Paṇḍaves, sons of King Paṇḍu, whose chief is Juhiṭṭhile[3]; and in the Kosamba forest, underneath a goodly nyagrodha-tree,[4] upon a daïs of earthen blocks, thy body covered with a yellow robe, thou shalt be wounded in the left foot by a sharp arrow shot by Jarākumāre from his bow. So shalt thou come to death in thy death-month, and be reborn as a hell-dweller in a flaming hell in the third earth, Vāluyappabhā.[5]"

As he heard and listened to this matter from the Saint Ariṭṭhaṇemī, Kaṇhe Vāsudeve grew downcast . . . and brooded.

"O Kaṇhe," said the Saint to him, "be not downcast . . . nor brood, Beloved of the Gods. Verily thou shalt issue thereafter from the flaming hell in the third earth, Beloved of the Gods, and here in the continent of Jambuddīve, in Bhārahe-vāse, in the coming Ussappiṇī age, among the Puṇḍa[6] folk, in the city of Sayaduvāre, thou

[1] *Nidāna*; see above, p. 80, note.

[2] See Cosmographic Appendix.

[3] The Sanskrit *Yudhiṣṭhira*.

[4] *Ficus indica*.

[5] The hells (*naraka*) are located in seven earths, which lie one under the other below our earth. See the Cosmographic Appendix.

[6] *Puṇḍa* or *Poṇḍa*, probably the Sanskrit *Pauṇḍra*.

shalt become the twelfth Saint, Amame. There, when thou shalt have in many years fulfilled the period of a Kevalī,[1] thou shalt be beatified."

Hearing and listening to this matter from the Saint Ariṭṭhaṇemī, Kaṇhe Vāsudeve became glad and joyful . . . He clapped his hands on his thighs,[2] leaped about, broke into a three-step dance,[3] uttered a lion's roar, praised and worshipped the Saint Ariṭṭhaṇemī, then mounted his same elephant of state, and took his way toward the city of Bāravaī, toward his own house. He alighted from his precious elephant of state, and took his way toward the outer audience-chamber, toward his own throne, sat down upon the goodly throne with his face toward the east, summoned the chamberlains, and said: "Go, Beloved of the Gods, make proclamation in the open places . . . and thus say: 'Verily, Beloved of the Gods, destruction will come upon the city of Bāravaī, which is nine yojanas . . . by reason of strong waters, fire, and Dīvāyaṇe; therefore, Beloved of the Gods, if any king, heir-apparent, prince, baron, prefect, mayor, banker, merchant, queen, young man, or maid in the city of Bāravaī is fain to shave the head in the presence of the Saint Ariṭṭhaṇemī and go into the Order, Kaṇhe Vāsudeve grants leave to go; and to him that shall afterward be faint he allows to live in the same course as aforetime[4]; and he is making his withdrawal from the world with great splendour, entertainment, and assemblage.' Twice and thrice make this proclamation, and bring me back *the report of* this my command." And the chamberlains . . . brought back *the report.*

Now Paumāvaī had heard and listened to the doctrine from the Saint, and becoming glad and joyful . . . she

[1] A *Tīrthakara*, or *Arhat*, as possessing *kevala*, or absolute knowledge.

[2] So the Guj. The text has merely *apphoḍei*, 'clapped hands.'

[3] *Tivaiṃ chindai*, Sanskrit *tripadīṃ chinatti*; *cf.* the Latin *tripudium.*

[4] A person who finds life under the monastic vows too severe may return to lay life.

praised and worshipped the Saint, and said: "I believe in the Niggantha doctrine, sir" (*and so forth, as above, except that she said*) "Beloved of the Gods, I will say farewell to Kaṇhe Vāsudeve, and then shave my head before thee, Beloved of the Gods, and go into the Order; if it please thee. . . ." Then Queen Paumāvaī mounted her goodly car of state and took her way toward the city of Bāravaī, toward her own house. She alighted from her car of state, took her way toward Kaṇhe Vāsudeve, [raised her hands with joined] palms, and said to him: "I am fain, Beloved of the Gods, by thy leave, to shave my head in the presence of the Saint Ariṭṭhaṇemī and go into the Order; if it please thee . . ." Then Kaṇhe Vāsudeve summoned the chamberlains, and said: "Hasten to prepare for Queen Paumāvaī an anointment-ceremony of great richness, [worth, and splendour,] for her withdrawal from the world; and bring me back *the report of* this my command." And they . . . brought back *the report*. Then Kaṇhe Vāsudeve set Queen Paumāvaī upon a throne, and performed a great anointment-ceremony for her withdrawal with 108 pitchers of gold[1] . . . decked her with all her ornaments, made her mount upon a litter of a thousand men's burden, and went forth into the midst of the city of Bāravaī. He took his way toward the hill Revayae, toward the park Sahassambavaṇe, and there stopped the litter and made Queen Paumāvaī alight. Then he took his way toward the Saint Ariṭṭhaṇemī, thrice walked round him from right to right, praised and worshipped him, and said: "This, sir, is my chief consort, Queen Paumāvaī, agreeable . . . [rare as the udumbara-blossom even for hearing,] much more for seeing. So I bestow on thee, Beloved of the Gods, the gift of a disciple; prithee accept it; if it please thee . . ."

Thereupon Queen Paumāvaī departed to the north-eastern side, and with her own hands doffed her ornaments, garlands, and finery, with her own hands plucked out her

[1] As above, p. 43, the bulk of which passage is to be repeated here, *mutatis mutandis*.

hair in five handfuls, and went toward the Saint Ariṭṭhaṇemī, praised and worshipped him . . . So the Saint Ariṭṭhaṇemī himself took Queen Paumāvaī into the Order, himself made her pluck out her hair, himself gave her as disciple to the nun Jakkhiṇī. The nun Jakkhiṇī took Queen Paumāvaī into the Order . . . So Queen Paumāvaī became a nun, heedful in walking . . . guarded in continence. And now the nun Paumāvaī, in the presence of the nun Jakkhiṇī, studied the Laws of Peace and others, likewise the Eleven Scriptures, and abode exercising herself by many fasts until the fourth, sixth, and eighth meal, in divers mortifications. Then the nun Paumāvaī, having fulfilled the period of nunship for twenty full years, wasted herself away in a month's starvation, withheld from herself sixty meals, and so . . . fulfilled the end for which she had stripped herself, and with her last breaths was beatified."

Thus ends the first lesson in the fifth chapter.

"In those days . . . *the city* Bāravaī, *the hill* Revayae, the park Nandaṇavaṇe. Here in Bāravaī was Kaṇhe Vāsudeve. Kaṇhe Vāsudeve had a queen Gorī" (a description *to be inserted*). "The Saint arrived. Kaṇhe went forth. Gorī went forth" (in the same manner as Paumāvaī). "The Law was preached. The congregation went back, likewise Kaṇhe. Then Gorī withdrew from the world" (*the story being told* in the same manner as of Paumāvaī, until) "she was beatified."

(So likewise Gandhārī, Lakkhaṇā, Susīmā, Jambuvaī, Saccabhāmā, and Ruppiṇī. *These are* the eight, making eight lessons, similar to that of Paumāvaī.)

"In those days . . . *the city* Bāravaī, *the hill* Revayae, *the park* Nandaṇavaṇe, *the king* Kaṇhe. Here in the city of Bāravaī Kaṇhe Vāsudeve had a son, born to him of Queen Jambuvaī, a prince named Sambe, [whose body was] perfect . . . Prince Sambe had a wife named Mūlasirī" (a description *to be inserted*). "The Saint arrived. Kaṇhe

went forth. Mūlasirī likewise went forth" (*the story being in the same wise as of* Paumāvaī, *except that she said,* "Beloved of the Gods, I will say farewell to Kaṇhe Vāsudeve," *the rest being the same* until) "she was beatified." (So likewise Mūladattā.)

Thus ends the fifth chapter.

THE SIXTH CHAPTER.

"If, sir . . ." (For the sixth *chapter the usual* introduction *should be given*, the difference being that) "there are sixteen lessons preached, to wit—

Makāī,[1] Kiṃkamme, Moggara-pāṇī, Kāsave,
Khemae, Dhiidhare likewise, Kelāse, Haricandaṇe,
Vāratte, Sudaṃsaṇe, Puṇṇabhadde, also Sumaṇabhadde, Supaiṭṭhe,
Mehe, Aimutte, and Alakkhe,—sixteen lessons."

"If there are sixteen lessons that were preached, what is the matter of the first lesson that was preached?"

"Verily, Jambū, in those days . . . the city Rāyagihe, the sanctuary Guṇasilae, the king Seṇie. Here dwelt a gentleman named Makāī, rich . . . unsurpassed. In those days . . . the Ascetic, the Lord Mahāvīre, the maker of the first teaching . . . abode at Guṇasilae. The congregation went forth. Then the gentleman Makāī, hearing the matter of this tale" (in the same manner as Gangadatte in the Paṇṇattī[2]), "set his eldest son over his household and withdrew from the world in a litter of a thousand men's burden" (*the story being told in the same way*, until) "he became a friar, heedful in walking. Then Friar Makāī, in the presence of the Ascetic and Elders of such sort, studied the Laws of Peace and others, likewise the Eleven Scriptures." (The rest *is to be told* in the same wise as of Khandae.[3] The mortification was the Guṇara-

[1] *Makāyi*, or *Makāi*, is the form of the name given in the MSS. and editions; it is obviously corrupted, perhaps from *Makkā*[*y*]*ī*. The next name is written variously as *Kiṃkame*, *Kiṃkamme*, or *Kiṃkamie*.

[2] Bhag., fol. 1316*f*,

[3] As of Goyame, in chap. i.

yaṇa, the period sixteen years, and in the same wise he was beatified upon Viule. *The usual* conclusion *is to be added* for the first *lesson.*)

(For the second *lesson the usual* introduction *is to be inserted. The story is to be told of* Kiṃkamme in the same wise, until "he was beatified on Viule." *The usual* conclusion *is added* for the second *lesson.*)

(For the third *lesson the usual* introduction *is to be inserted.*) "In those days . . . the city Rāyagihe, the sanctuary Guṇasilae, the king Seṇie, the queen Cellaṇā. Here in Rāyagihe dwelt a garland-maker named Ajjuṇae, rich . . . unsurpassed; and he had a wife named Bandhumaī, who was delicate . . . Now Ajjuṇae[1] had without the city of Rāyagihe a great flower-garden, black . . . like a mass of mighty clouds, with flowers of the five colours . . . comely.[2] Some way from this flower-garden was a fairy's shrine sacred to the fairy Moggara-pāṇī, that had belonged to Ajjuṇae's grandfather, great-grandfather, and great-great-grandfather, that had passed through a line of many men of his race, ancient, divine, truth-telling" (*and so forth*, like Puṇṇabhadde[3]). "In it there stood a figure of the fairy Moggara-pāṇī holding a great iron mace a thousand palas in weight. Ajjuṇae from childhood had been a worshipper of the fairy Moggara-pāṇī. Every morning he would take baskets and cloths, set forth from the city of Rāyagihe, and, making his way toward the flower-garden, would pluck flowers; with the chiefest and best flowers he would approach the fairy-shrine of the fairy Moggara-pāṇī and make flower-offerings of great worth, fall upon his knees, and do reverence; then after this he would carry on his trade in the high-road.

In this city of Rāyagihe there dwelt a gang called The

[1] In the text the epithet 'garland-maker' is constantly added after the name of Ajjuṇae.

[2] See above, p. 4*f.*

[3] See above, p. 3-4.

Elegant, rich . . . unsurpassed, to whom all that might be was right. Now it befell that a holiday was proclaimed in the city of Rāyagihe. So Ajjuṇae, seeing that there would be need on the morrow for very many flowers, took baskets and cloths in the early morning together with his wife Bandhumaī, set out from his house, went forth into the midst of the city of Rāyagihe, took his way toward the flower-garden, and with his wife Bandhumaī plucked flowers. Now six fellows of the Elegant gang took their way toward the fairy-shrine of the fairy Moggara-pāṇī, and disported themselves therein ; and when Ajjuṇae with his wife Bandhumaī, having plucked flowers and filled his baskets, with the chiefest and best flowers approached the fairy-shrine of the fairy Moggara-pāṇī, the six fellows of the gang beheld Ajjuṇae with his wife Bandhumaī coming thither, and said one to another : "Yonder, Beloved of the Gods, is Ajjuṇae the garland-maker coming hitherward, with his wife Bandhumaī ; now, in sooth, it is best for us, Beloved of the Gods, to bind Ajjuṇae cross-locked[1] and to work our full pleasure upon his wife Bandhumaī." So they agreed upon this matter, hid themselves behind the doors, and stood silent, without motion or quiver, in covert. Then Ajjuṇae with his wife Bandhumaī approached the fairy-shrine of Moggara-pāṇī, and on observation did reverence ; he made a flower-offering of great worth, fell on his knees, and did reverence. Then the fellows of the gang suddenly came out from behind the doors, seized Ajjuṇae, bound him cross-locked, and worked their full pleasure upon the garland-maker's wife Bandhumaī. Then in Ajjuṇae there arose the following . . . [thought] : "Verily I have been from childhood a worshipper of my lord the fairy Moggara-pāṇī . . . Now if the fairy Moggara-pāṇī were present

[1] Bound by having his arms and head twisted backwards and held there by cords. The word is *avauḍaya-bandhaṇa*, which seems to represent Sanskrit *avakuṭaka-bandhana* (so the Comm., who suggests derivation from either *kuṭ* or *muṭ* ; *cf.* Pischel, *Gramm. d. Prakrit-sprachen*, § 232) ; on the other hand, Leumann on Ovavaī renders the apparently connected *avāuḍa-b.* as 'stripped and bound.'

here, could he behold me falling into such ill-fortune? Then the fairy Moggara-pāṇī is not present here; 'tis plain this is but a log." Then the fairy Moggara-pāṇī, marking this . . . [thought] of Ajjuṇae, entered into Ajjuṇae's body, burst his bonds with a crash, seized the iron mace of a thousand palas' weight, and smote down the six fellows together with the woman.

And now Ajjuṇae, possessed by the fairy Moggara-pāṇī, went on smiting down every day round about the city of Rāyagihe six men together with a woman. Then in the open places . . . of the city of Rāyagihe [arose a great cry of folk . . .] a many folk, declaring . . . thus one to another: "Verily, Beloved of the Gods, Ajjuṇae the garland-maker, possessed by the fairy Moggara-pāṇī, is going on smiting down every day without the city of Rāyagihe six men together with a woman." King Seṇie, hearing the matter of this tale, summoned his chamberlains, and said: "Verily, Beloved of the Gods, Ajjuṇae the garland-maker . . . is going on smiting down [every day . . . six men together with a woman]. Therefore make proclamation twice and thrice that none go forth wandering free for wood or grass or water or flowers and fruit, lest ruin befall his body; and straightway bring back *the report of* this my [command]." The chamberlains . . . brought back *the report*.

Now there dwelt in this city of Rāyagihe a merchant named Sudaṃsane, rich . . . This Sudaṃsane was a worshipper of the Ascetic, comprehending living and lifeless being[1] . . . In those days . . . the Ascetic arrived. Then in the open places . . . of the city of Rāyagihe [arose a great cry of folk . . .] a many folk, declaring . . . thus one to another: ["Truly, Beloved of the Gods, the Ascetic has come . . ."[2]] When he heard and listened to this matter from the many folk, [there arose] in Sudaṃ-

[1] The list of the accomplishments and virtues of lay-worshippers (*samaṇovāsagā*), which begins with these words, is to be found in Ovavāī, § 124.

[2] See above, p. 36.

saṇe this . . . [determination]: "Verily the Ascetic . . . abides [here] . . . I will go and offer praise to him." Thus he pondered, and took his way to his father and mother, [raised his hands with joined] palms, and said: "Verily, father and mother, the Ascetic . . . abides [here] . . . I will go and offer praise to the Ascetic . . . and wait before him." Then his father and mother said to the merchant Sudaṃsaṇe: "Verily, son, Ajjuṇae the garland-maker is going on smiting down [every day . . . six men together with a woman]; therefore go thou not forth, son, to offer praise to the Ascetic, lest ruin befall thy body. Here stay thou, and give praise and worship to the Ascetic." But the merchant Sudaṃsaṇe said to his father and mother: "Should I stay here and give praise to the Ascetic who is come here, arrived here, making a visit here? Nay, I will go, with your leave, father and mother, to give praise to the Ascetic." Then, as his father and mother could not prevail upon the merchant Sudaṃsaṇe with many declarations . . . they said: "If it please thee, [make no stay]." Then Sudaṃsaṇe, having been given leave by his father and mother, bathed, put on festive clean garments of state . . . decked his body with ornaments of small and great worth, sallied forth from his house, and set out on foot to go into the midst of the city of Rāyagihe; then he set forth to go toward Guṇasilae, toward the Ascetic, some way from the fairy-shrine of the fairy Moggara-pāṇī.

Now the fairy Moggara-pāṇī beheld Sudaṃsaṇe the worshipper of the Ascetic passing some way from him, and fell into a rage. Swinging his iron mace of a thousand palas' weight, he set forth to go toward Sudaṃsaṇe. Then Sudaṃsaṇe beheld the fairy Moggara-pāṇī approaching, and without fear, dread, terror, horror, disturbance, or alarm he wiped the ground with the end of his robe, [raised his hands with joined] palms, and said, "Homage to the Saints . . . homage to the Ascetic[1] . . ! Already

[1] Supply the rest as above, p. 11. In substance this declaration means that Sudaṃsaṇe, who has already professed and practised the

in the presence of the Ascetic I have renounced for all my life gross harm to living things, gross falsehood, gross taking of goods not given; I have been content with my own wife; I have made gross limitation of possessions;[1] and now in his presence I renounce for all my life all harm to living beings, falsehood, taking of goods not given, lying with woman, and possession of goods; now in his presence I renounce for all my life all wrath . . . and sting of false vision; I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties. If I be delivered from this vexation, it is my duty to continue therein; if I be not delivered from this vexation, thus I have made renunciation." So saying, he took upon himself to observe the complete Standard.[2] Now the fairy Moggara-pāṇī approached Sudaṃsaṇe, the worshipper of the Ascetic, swinging his iron mace of a thousand palas' weight; but he could not reach Sudaṃsaṇe because of his potency. And as he could not reach Sudaṃsaṇe because of his potency, though he prowled all round about him, he came to a halt before Sudaṃsaṇe, without looking to the quarters or the cross-quarters, and gazed long upon him with a fixed stare. Then he left the body of Ajjuṇae, and went back by the way that he had come, taking with him the iron mace of a thousand palas' weight.

Abandoned by the fairy Moggara-pāṇī, Ajjuṇae fell with a crash in a heap on the ground. Then Sudaṃsaṇe, the worshipper of the Ascetic, seeing that he was free from the vexation, went on with the Standard. In a short time afterward Ajjuṇae came back to his senses, and rose up,

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aṇu-vratas, or minor vows incumbent on the pious layman, now takes the *mahā-vratas*, or great vows of the clergy.

[1] Or 'of desires,' according to MS. Brit. Mus., Or. 2100, and the Oxford MS.

[2] *Sāgāraṃ paḍimaṃ*; *cf.* Kathākośa in this series, p. 21. For the 'standards' observed by laymen, see Hoernle's translation of the Uvās., p. 45, and App., pp. 36, 40; Samantabhadra's Ratnakaraṇḍa-śrāvakācāra, 136 *et seq.*; Umāsvāti's Tattvārtha-sūtra-bhāṣya, vii. 16; and Ratnaśekhara's Vidhi-kaumudī, § 16.

and said to Sudaṃsaṇe: "Who art thou, Beloved of the Gods, and whither art thou faring?" And Sudaṃsaṇe said to Ajjuṇae: "Verily, Beloved of the Gods, I am Sudaṃsaṇe by name, a worshipper of the Ascetic, comprehending living and lifeless being, and I am faring to give praise to the Ascetic at the sanctuary of Guṇasilae." And Ajjuṇae said to him: "Then I too, Beloved of the Gods, would with thee give praise to the Ascetic . . . and wait before him; if it please thee, Beloved of the Gods . . ." Then Sudaṃsaṇe, the worshipper of the Ascetic, together with Ajjuṇae took his way toward the sanctuary of Guṇasilae, toward the Ascetic . . . and waited before him. The Ascetic preached before Sudaṃsaṇe and Ajjuṇae . . . doctrine. Sudaṃsaṇe went back. But Ajjuṇae, having heard and listened to the doctrine from the Ascetic, became glad . . . [and said]: "I believe in the Niggantha doctrine, sir . . . I undertake the Niggantha doctrine, sir . . . if it please thee, Beloved of the Gods . . ." Thereupon Ajjuṇae [departed . . .] to the north-eastern side of him, with his own hands plucked out his hair in five handfuls . . . became a friar . . . and abode [observing this Niggantha doctrine].

On the same day that Friar Ajjuṇae shaved his head and went into the Order, he praised and worshipped the Ascetic, and took upon himself the following vow: "It is proper for me that for all my life I should abide exercising myself in constant mortification with fasts until the sixth meal." So he abode with this vow upon him for all his life. When the time came round for allowing himself the sixth meal, he read his own lection in the first watch" (*and so forth*, as the Lord Goyame *did*,[1] until) "and went round . . . Now as Friar Ajjuṇae was going round in the city of Rāyagihe to the higher, the lower, [and the middle orders . . .], many women, men, young folk, old folk, and youths said: "This is he who slew my father, he that slew my mother, that slew my brother, sister, wife, son, daughter, daughter-in-law, that slew others of my stock,

[1] See above, p. 64.

relations, and retainers." So some abused him, some reviled him, some chided him, some gibed at him, some rebuked him, some threatened him, some struck him. But Friar Ajjuṇae, abused . . . by these many women, men . . . had not even a thought of wrath against them, and bore it with due patience, due humility, due forbearance, due long-suffering; and duly patient . . . he went round in the city of Rāyagihe to the higher, the lower, and the middle orders, getting not drink if he got food, and getting not food if he got drink. So Friar Ajjuṇae went round, neither sorrowful nor dispirited nor gloomy nor disturbed nor despairing nor wearying in self-control, sallied forth from the city of Rāyagihe, took his way toward the sanctuary of Guṇasilae, toward the Ascetic" (*and so forth*, just as the Lord Goyame,[1] until) "showed [him his food and drink], and having been given leave by the Ascetic, rose up . . . and took by himself his food as a snake taking to its hole.[2]

Now it befell that the Ascetic sallied forth from the city of Rāyagihe to travel in lands beyond. Then Friar Ajjuṇae fulfilled the period of friarship, many full semesters, exercising himself with this noble . . . mortification, wasted himself away in a half-month's starvation, withheld from himself thirty meals, and so . . . fulfilled the end . . . and . . . was beatified."

[1] Bhag., fol. 192.

[2] A snake gliding into its hole does not let its flanks graze the sides of the hole; and the friar eating food does not allow it to arouse any feelings of relish or the reverse, but swallows it in utter indifference. Thus the Comm.; and we may compare the rule forbidding monks to roll their food from one side of the mouth to the other in order to enjoy its taste (Āyār., I. vii. 6, 2). But the vague words of our text, *bilam iva paṇṇaga-bhūeṇaṃ appāṇeṇaṃ tam āhāram āhārei*, suggest also the idea expanded in Medhaṃkara's *Jina-carita* (ver. 208 of the Colombo edition), *paccavekkhaṇa-mantena anta-sappaṃ nivāriya deha-vammikato dhīro nikkhamantaṃ*, 'the stout (Buddha, when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation'—*i.e.*, by force of will and thought he kept his gorge from rising at the unsavoury mess.

Thus ends the third lesson of the sixth chapter.

"In those days . . . the city Rāyagihe, the sanctuary Guṇasilae. There dwelt here King Seṇie, and a gentleman named Kāsave." (*The story is as that of* Makāī; after fulfilling a period of sixteen years he was beatified on Mount Viule.)

Thus ends the fourth lesson of the sixth chapter.

(So likewise the gentleman Khemae, except that *the city was* Kāyandī; his period was sixteen years, and he was beatified on Viule. So also the gentleman Dhiidhare; *it was* in Kāyandī, the period sixteen years, until "he was beatified on Viule." So too the gentleman Kelāse, except that the city was Sāee, the period twelve years; he was beatified on Viule. So too the gentleman Haricandaṇe; *the city was* Sāee, *the years* twelve. So too the gentleman Vārattae,[1] except that the city was Rāyagihe; the period was twelve years; he was beatified on Viule. So too the gentleman Sudaṃsaṇe; the city was Vāṇiyaggāme, the years five; he was beatified on Viule. So too the gentleman Puṇṇabhadde; the city was Vāṇiyaggāme, the years five; he was beatified on Viule. So too the gentleman Sumaṇabhadde; the city was Sāvatthī; the period was of many years; he was beatified. So too the gentleman Supaiṭṭhe; the city was Sāvatthī, the period of twenty-seven years; he was beatified on Viule. So too the gentleman Mehe; the city was Rāyagihe; the period was of many years; he was beatified.)

"In those days . . . the city Polāsapure, the park Sirivaṇe. Here in the city of Polāsapure was a king named Vijae. King Vijae had a queen named Sirī" (a description *is to be supplied*); "and he had a son born to him of Queen Sirī, a prince named Aimutte,[2] delicate . . .

In those days . . . the Ascetic . . . [came to] Sirivaṇe, and abode there . . . In those days . . . Indabhūī, the

[1] *Vāratte* would be more in harmony with the prelude, p. 85.

[2] See above, p. 66.

eldest disciple of the Ascetic" (as in the Paṇṇattī,[1] down to) "went round in Polāsapure to the higher, [lower, and middle orders . . .]. Now the Prince Aimutte bathed . . . decked his body with ornaments of small and great worth, and sallied forth from his house encompassed by many little boys, little girls, lads, lasses, youths, and maidens. He took his way toward the Place of Indra,[2] and encompassed by these many little boys . . . he carried on his play. Now the Lord Goyame as he was going round in the city of Polāsapure to the higher, lower, [and middle orders . . .] passed some way from the Place of Indra. Prince Aimutte saw the Lord Goyame passing . . . and approached him, and said to him: "Who art thou, sir, and why art thou going round?" The Lord Goyame said to Prince Aimutte: "I am a Nigganṭha friar, O Beloved of the Gods, heedful in walking . . . guarded in continence, and am going round to the higher, lower, [and middle orders . . .]." And Prince Aimutte said to him: "Come with me, sir, and I will have alms given to thee." So saying, he took Lord Goyame by the finger and went toward his house. Then Queen Sirī, beholding Lord Goyame drawing near, became glad . . . arose from her throne, approached Lord Goyame, thrice walked round him from right to right, praised and worshipped him, bestowed on him abundant food, [drink, sweetmeats, and dainties,] and dismissed him. Then Prince Aimutte said to Lord Goyame: "Where dwellest thou, sir?" And the Lord Goyame said to him: "Verily, Beloved of the Gods, my teacher of the Law, my instructor in the Law, my guide in the Law, the Ascetic, has taken his lodging here without the city of Polāsapure, in the park Sirivaṇe, and abides there exercising himself with constraints . . . There dwell I." Then said Prince Aimutte to him: "I am fain, sir, to do reverence in thy company at the feet of the Ascetic; if it please thee, [make no stay]." So Prince

[1] *I.e.*, the Bhagavati; see above, pp. 64, 91*f.*

[2] A square or lawn containing a flag-staff used in the festivals of Indra (see above, p. 39).

Aimutte, in company with Lord Goyame, went toward the Ascetic, thrice walked round him from right to right . . . and waited before him. Then Lord Goyame, having come toward the Ascetic,[1] [stood some little way from him, made retraction of sins for his going and coming, made confession to him of what he had taken and not taken,] showed [him his food and drink], and abode exercising himself with constraints and mortifications. The Ascetic preached before Prince Aimutte . . . doctrine. Then Aimutte, hearing and listening to the doctrine from the Ascetic, became glad" (*and so forth, as above,* except that *he said:* "Beloved of the Gods, I will say farewell to my father and mother; then I will . . . go forth into the Order. If it please thee, Beloved of the Gods, make no stay").

So Aimutte took his way toward his father and mother." (*Repeat the rest as above,* until "*I am fain* . . .) to go into the Order." Then his father and mother said to him: "Thou art but a child, O son, and without understanding; dost thou know the Law?" And Prince Aimutte said to them: "In sooth, father and mother, what I know I know not, what I know not I know." Then his father and mother said to him: "What means this, O son, that what thou knowest [thou knowest not, what thou knowest not] thou knowest?" And Prince Aimutte said to them: "I know, father and mother, that he who is born must perforce die; I know not, father and mother, when, or where, or in what wise, or at what length of time. I know not, father and mother, by what gathering[2] of Works souls are reborn among hell-dwellers, beasts, men, and gods; I know, father and mother, that by their own gathering of Works souls

[1] Bhag., fol. 192; *cf.* above, p. 92, Uvās., § 86, Hoernle's translation and notes.

[2] Reading *kammāyāṇehiṃ* (Sanskrit *-ādānaiḥ*); the Comm. mentions a plausible variant, *-āyayaṇehiṃ* (Sanskrit *-āyatanaiḥ*), and the MS. Br. Mus. Or. 2100 and edition of Bombay have *-baṃdhaṇehiṃ*. Technically, *kammāyāṇa* or *karmādāna* denotes certain modes of earning a livelihood which are forbidden to Jains; see especially Ātmārāmjī's Jaina-tattvādarśa, p. 360 (Hindi edition).

are reborn among hell-dwellers, [beasts, men, and gods]. Verily, father and mother, what I know I know not, what I know not I know. So I am fain, with your leave, father and mother . . . to go into the Order."

Then his father and mother, having prevailed not upon Prince Aimutte with many declarations . . . [said]: "Child, we are fain then to see thee in royal state for but one day." And Prince Aimutte, yielding to his father and mother's word, stood silent. (The anointment ceremony *is to be narrated* in the same way as of Mahabbale, likewise his withdrawal from the world, until) "he studied the Laws of Peace and others, and the Eleven Scriptures, fulfilled the period of friarship through many years, and after the Guṇarayaṇa mortification . . . was beatified on Viule."

Thus ends the fifteenth lesson.

"In those days . . . the city Vārāṇasī, the sanctuary Kāma-mahāvaṇe. In this city was a king named Alakkhe. In those days . . . the Ascetic . . . abode there . . . The congregation went forth. King Alakkhe, hearing the matter of this tale, became joyful" (*and so forth*, as *in the story of* Kūṇie,[1] until) "waited before him. The Law was preached. Then King Alakkhe [in the presence] of the Ascetic" (withdrew from the world in the same way as King Udāyaṇe,[2] save that he anointed his eldest son *to rule* over his kingdom. *He studied* the Eleven Scriptures; his period was of many years; *and so forth*, until) "he was beatified on Viule.

Verily this, Jambū, is the matter of the sixth chapter that was preached by the Ascetic."

Thus ends the sixteenth lesson. Thus ends the sixth chapter.

[1] In the Ovavāī, § 54.

[2] See Bhagavatī, xiii., § 6. He was King of Kosambī and son of Sayāṇīe (Śatānīka) by Migāvaī, daughter of Ceḍaga, king of Vaiśālī.

THE SEVENTH CHAPTER.

"If, sir . . ." (*Here is to be inserted* an introduction for the seventh chapter, until) "thirteen lessons were preached, to wit—

Nandā, Nandavaī, Nanduttarā, Nandiseṇiyā too,
Maruyā, Sumaruyā, Mahāmaruyā, eighthly Marudevī,
Bhaddā, Subhaddā, Sujāyā, Sumaṇā,
and Bhūyadiṇṇā, are the names of Seṇie's wives to be learned."

"If, sir, there are thirteen lessons that were preached, what, sir, is the matter of the first lesson that was preached by the Ascetic?"

"Verily, Jambū, in those days . . . the city Rāyagihe, the sanctuary Guṇasilae, the king Seṇie" (a description *is to be inserted*). "King Seṇie had a queen named Nandā" (a description *is to be inserted*). "The Lord arrived. The congregation went forth. Queen Nandā, hearing the matter of this tale, became glad . . . summoned her chamberlains" (*took her* car *and in other respects did* as Paumāvaī, until "she studied the Eleven Scriptures"; her period was twenty years, until) "she was beatified."

(So all the thirteen queens are to be described in the same course as Nandā. The conclusion *is to be added*.)

Thus ends the seventh chapter.

THE EIGHTH CHAPTER.

"If, sir . . ." (*Here is to be inserted the usual* introduction for the eighth chapter, except that *we should read*) "ten lessons were preached, to wit—

Kālī, Sukālī, Mahākālī, Kaṇhā, Sukaṇhā, Mahākaṇhā,
Vīrakaṇhā are to be learned, Rāmakaṇhā likewise,
Piuseṇakaṇhā ninthly, and tenthly Mahāseṇakaṇhā."

"If, sir, ten lessons were preached, what is the matter of the first lesson preached?"

"Verily, Jambū, in those days . . . there was a city

named Campā . . . a sanctuary Puṇṇabhadde . . . a king Kūṇie. In this city of Campā was a queen named Kālī, wife of King Seṇie and stepmother of King Kūṇie" (a description *is to be inserted, and the same tale is to be told* as of Nandā, until) "she studied the Laws of Peace and others, likewise the Eleven Scriptures, and abode exercising herself with many fasts until the fourth meal . . . Now it befell that the nun Kālī took her way toward the nun Ajja-candaṇā, and said to her: "I am fain, lady, with thy leave to abide observing the Rayaṇāvalī mortification; if it please thee . . ." So the nun Kālī, having gotten leave of the nun Ajja-candaṇā, abode observing the Rayaṇāvalī mortification[1]; to wit, she fasted until the fourth meal, then indulged all modes of desire[2]; then fasted until the sixth meal; then fasted until the eighth meal; then fasted eight times until the sixth meal; then fasted until the fourth meal; then fasted until the sixth meal; then fasted until the eighth meal; then fasted until the tenth meal" (*and so forth in ascending order*, until) "then fasted until the thirty-fourth meal; then fasted thirty-four times until the sixth meal; then fasted until the thirty-fourth meal; then fasted until the thirty-second meal" (*and so forth in descending order*, until) "then fasted until the fourth meal; then fasted eight times until the sixth meal; then fasted until the eighth meal; then fasted until the sixth meal; then fasted until the fourth meal, *after each fast* indulging all modes of desire. Thus . . .

[1] As two meals are reckoned to one day, and the fasts run on without intermission, the series extends over 2, 3, 4, 8 × 3, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34 × 3, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 8 × 3, 4, 3, 2 consecutive days—in all, 472 days, or 1 year, 3 months (of 30 days each), and 22 days. The months are those of the civil calendar, not of the peculiar Jain system, which reckons to each $29\frac{32}{62}$ 'days and nights.' The name *Rayaṇāvalī*, 'jewel-string,' shows that this mathematical series is to represent the relative sizes of jewels threaded on an *āvalī*, and similarly in the case of some of the following penances. See above, p. 46.

[2] Each fast was concluded with a meal gratifying the palate with every flavour.

was accomplished . . . according to the scripture . . . this first series of the Rayaṇāvalī mortification in one year, three months, and twenty-two days and nights. Thereupon in the second series she fasted until the fourth meal, then indulged in a meal excluding vigai[1] foods, fasted until the sixth meal, then indulged in a meal excluding vigai foods" (*and so forth, doing* in the second series as in the first, except that on every occasion of indulgence she indulged in a meal excluding vigai foods, until) "was accomplished. Thereupon in the third series she fasted until the fourth meal, then indulged in a meal without smearing of vigai foods" (*and so forth,* in other respects *acting* in the same way *as before*, except that she indulged in meals without smearing of vigai foods. Thus also *was accomplished* the fourth series, save that on every occasion of indulgence she indulged in āyambila[2] gruel, in other respects *acting* in the same way.

In the first *series*, indulgence in all modes of desire ;
In the second, exclusion of vigai foods ;
In the third, meals without smearing of vigai foods ;
In the fourth, āyambila gruel.)

"Then when the nun Kālī had . . . accomplished . . . according to the scripture . . . the Rayaṇāvalī mortification in five years, two months, and twenty-eight days,[3] she took her way toward the nun Ajja-candaṇā, and praised and worshipped her ; and she abode exercising herself with many fasts until the fourth meal . . . So by this noble . . . [mortification] . . . she became . . . overspread with

[1] *Vigai*, Sanskrit *vikṛti*, comprehends (1) the *mahā-vigai*—namely, honey, meat, butter, and strong drink ; and (2) milk, curds, ghi, sesame-oil, treacle, and confectionery.

[2] Explained as 'dry food simply moistened or boiled in water' (*Indian Antiquary*, 1890, vol. xix., p. 239, note), and by Abhayadeva on Aṇuttarovavāī as *śuddhodanādi.* It is a kind of thin, sour vegetable gruel ; and possibly the name, which Jain writers not very intelligibly derive from *ācāmla*, is from *ā + amla*, with *y* as sandhi-consonant.

[3] Each series lasting 472 days, the four extend over 1,888 days, or 5 years, 2 months, and 28 days.

veins . . . and like a fire confined within a heap of ashes shone mightily with glow, with lustre, with splendour of glowing lustre.

Now it befell at the hour of midnight that there arose this inward . . . thought to the nun Kālī[1]: "Truly . . . forasmuch as I have yet within me energy . . . now therefore on the morrow . . . it will be best for me to take farewell of the nun Ajja-candaṇā, and having gotten leave of her . . . renouncing food and drink, I will wait without eagerness for death by wasting away in starvation." Thus she pondered, and on the morrow she took her way toward the nun Ajja-candaṇā, praised and worshipped her, and said: "I am fain, lady, by thy leave . . . [to wait for death by] wasting away in starvation; if it please thee . . ." Then the nun Kālī, having gotten leave of the nun Ajja-candaṇā . . . [waited for death by] wasting away in starvation. So when she had studied in the presence of the nun Ajja-candaṇā the Laws of Peace and others, likewise the Eleven Scriptures, and fulfilled a period of nunship of eight complete years, she wasted herself away in a month's starvation, withheld from herself sixty meals, and so [. . . fulfilled] the end for which she had stripped herself, and with her last breaths was beatified."

Thus ends the first lesson of the eighth chapter. (*The usual* conclusion *is to be added.*)

"In those days . . . there was a city named Campā . . . a sanctuary Puṇṇabhadde . . . a king Kūṇie. Here there was a queen named Sukālī, wife of King Seṇie and stepmother of King Kūṇie." (Sukālī performed her withdrawal from the world in the same way as Kālī, *the same tale being told* until) "she abode exercising herself with many fasts until the fourth meal . . . Now it befell that the nun Sukālī took her way toward the nun Ajja-candaṇā . . . [and said]: "I am fain, lady, by thy leave to abide observing the Kaṇagāvalī mortification." (The Kaṇagāvalī *is to be described* in the same terms as the

[1] 'As to Khandae,' says the rubric; see above, p. 55.

Rayaṇāvalī, except that on the three occasions where in the Rayaṇāvalī fasts until the sixth meal were held she fasted until the eighth meal.[1] Each series lasted one year, five months, and twelve days and nights; the four lasted five years, nine months, and eighteen days and nights. The rest *of the story* is the same. The period was nine years; *and so it is to be told* until) "she was beatified."

Thus ends the second lesson.

(Thus likewise did Mahākālī, save that she abode observing the Short Lion's Play mortification[2]—to wit, she fasted until the fourth meal, then indulged all modes of desire; then fasted until the sixth, then fasted until the fourth, then until the eighth, then until the sixth, then until the tenth, then until the eighth, then until the twelfth, then until the tenth, then until the fourteenth, then until the twelfth, then until the sixteenth, then until the fourteenth, then until the eighteenth, then until the sixteenth, then until the twentieth, then until the eighteenth, then until the twentieth, then until the sixteenth, then until the eighteenth, then until the fourteenth, then until the sixteenth, then until the twelfth, then until the fourteenth, then until the tenth, then until the twelfth, then until the eighth, then until the tenth, then until the sixth, then until the eighth, then until the fourth, then until the sixth, then until the fourth meal; *after each fast* indulging all modes of desire. The four series *were spent* in the same way; each lasted six months and seven days, and the four lasted two years and twenty-eight days; *and so the tale goes on* until) "she was beatified."

(So likewise *did* Kaṇhā, save that *she observed* the Long Lion's Play, which is the same as the Short except that it is carried up as far as a fast until the thirty-fourth meal,

[1] The series differs in that here, instead of the terms 8 × 3, 34 × 3, 8 × 3, we must substitute 8 × 4, 34 × 4, 8 × 4, an increase of 50 days.

[2] In this penance, which is called *Sīha-nikkīliya*, or 'Lion's Play,' each series lasts 2, 3, 2, 4, 3, 5, 4, 6, 5, 7, 6, 8, 7, 9, 8, 10, 9, 10, 8, 9, 7, 8, 6, 7, 5, 6, 4, 5, 3, 4, 2, 3, 2 days—*i.e.*, 187 days, or 6 months and 7 days.

descending accordingly. Each series lasted one year, six months, and eighteen days; the four lasted six years, two months, and twelve nights and days; the rest is the same as *the story of* Kālī, until) "she was beatified."

(So likewise did Sukaṇhā, save that) "she abode observing the Monastic Standard of the Seven-sevens.[1] During the first seven days she received one dole of food and one of drink in each day; during the second seven days she received two doles of food and two of drink in each, during the third seven days three doles of food and three of drink in each, *and similarly* during the fourth, fifth, and sixth seven days; during the seventh seven days she received seven doles of food and seven of drink in each. When thus this Monastic Standard of the Seven-sevens . . . was accomplished . . . according to the scripture . . . in 49 days and nights with 196 alms-takings, she took her way toward the nun Ajja-candaṇā, praised and worshipped her, and said: "I am fain, lady, by thy leave to abide observing the Monastic Standard of the Eight-eights; if it please thee . . ." So the nun Sukaṇhā, having gotten leave of the nun Ajja-candaṇā, abode observing the Monastic Standard of the Eight-eights. During the first eight days she received one dole of food and one of drink in each day . . . [until] during the eighth eight days she received eight doles of food and eight of drink in each. Thus this Monastic Standard of the Eight-eights . . . was accomplished . . . according to the scripture . . . in 64 days and nights with 288 alms-takings . . . [Then] she abode observing the Monastic Standard of the Nine-nines. During the first nine days she received one dole of food and one of drink in each . . . [until] during the ninth nine days she received nine doles of food and nine of drink in each. Thus this Monastic Standard of

[1] *Satta-sattamiyā*, 'seven heptads' or 'seven weeks.' The series of doles here is 7, 14, 21, 28, 35, 42, 49, altogether 196. The following series (*Aṭṭhaṭṭhamiyā*) comprises 8, 16, 24, 32, 40, 48, 56, 64, or 288 doles. Similarly with the third (*Nava-navamiyā*) and the tenth (*Dasa-dasamiyā*).

the Nine-nines [. . . was accomplished . . .] according to the scripture . . . in 81 days and nights, with 405 alms-takings . . . [Then] she abode observing the Monastic Standard of the Ten-tens. During the first ten days she received one dole of food and one of drink in each . . . [until] during the tenth ten days she received ten doles of food and ten of drink in each. Thus this Monastic Standard of the Ten-tens . . . was accomplished . . . according to the scripture . . . in 100 days and nights with 550 alms-takings. Then she abode exercising herself with many fasts until the fourth . . . meal or allowing but one meal in one month or half a month, in divers mortifications. So the nun Sukaṇhā by this noble . . . mortification . . . was beatified." (*The usual* conclusion *is to be added.*)

Thus the fifth lesson.

(So likewise *did* Mahākaṇhā, save that) "she abode observing the Short Savvao-bhadda[1]; to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the eighth, until the tenth, until the twelfth, until the eighth, until the tenth, until the twelfth, until the fourth, until the sixth, until the twelfth, until the fourth, until the sixth, until the eighth, until the tenth, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourth, until the tenth, until the twelfth, until the fourth, until the sixth, and until the eighth meal; *after each fast* indulging all modes of desire.[2] Thus . . . was accomplished . . . according to the scripture . . . this first

[1] If we leave out of account the days on which the fast is broken by a meal, and reckon only the days when both meals are neglected (*upavāsa*), so that a 'fast until the fourth meal' counts only as one *upavāsa*, this penance may be figured by the scheme :

1	2	3	4	5
3	4	5	1	2
5	1	2	3	4
2	3	4	5	1
4	5	1	2	3

[2] The actual length of time passed in each series of this penance is 5 times 2+3+4+5+6 days, or 100 days — *i.e.*, 3 months and 10 days.

series of the Short Savvao-bhadda mortification in three months and ten days. In the second series she held a fast allowing but one meal in four, then indulged in a meal excluding vigai foods, *and so forth*, as in the Rayaṇāvalī; there were four series, and the indulgences were the same; the four series lasted a year, a month, and ten days." (The rest is the same, until) "she was beatified." (The conclusion *is to be added.*)

Thus the sixth lesson.

(So likewise *did* Vīrakaṇhā, save that) "she abode observing the Long Savvao-bhadda mortification[1]; to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth meal—the first line; until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth—the second line; until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth—the third line; until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth—the fourth line; until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth, until the twelfth—the fifth line; until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth—the sixth line; until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth—the seventh line; *and after each fast* she indulged all modes of desire. Each series lasted

[1] This penance may be figured in terms of *upavāsas* thus:

1	2	3	4	5	6	7
4	5	6	7	1	2	3
7	1	2	3	4	5	6
3	4	5	6	7	1	2
6	7	1	2	3	4	5
2	3	4	5	6	7	1
5	6	7	1	2	3	4

The duration of each series is 7 times 2+3+4+5+6+7+8 days, or 245 days—*i.e.*, 8 months and 5 days.

eight months and five days; the four lasted two years and eight months." (The rest is the same until) "she was beatified." (The conclusion *is to be added.*)

Thus the seventh lesson.

(So likewise *did* Rāmakaṇhā, save that) "she abode observing the Bhadduttara Standard[1]; to wit, she held fasts *lasting respectively* until the twelfth meal, until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth; until the sixteenth, until the eighteenth, until the twentieth, until the twelfth, until the fourteenth; until the twentieth, until the twelfth, until the fourteenth, until the sixteenth, until the eighteenth; until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth, until the twelfth; until the eighteenth, until the twentieth, until the twelfth, until the fourteenth, until the sixteenth; *and after each fast* she indulged all modes of desire. Each series lasted six months and twenty days; the four lasted two years, two months, and twenty days." (The rest is the same as *the story of* Kālī, until) "she was beatified." (The conclusion *is to be added.*)

Thus ends the eighth lesson.

(So likewise *did* Piuseṇakaṇhā, save that) "she abode observing the Muttāvalī mortification[2]; to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the fourth, until the eighth, until the fourth, until the tenth, *and so upwards until* a fast until the thirty-second, *after each fast* indulging all modes of desire; then she held a fast until the fourth, then until the thirty-fourth

[1] This may be figured thus in *upavāsas*:

5	6	7	8	9
7	8	9	5	6
9	5	6	7	8
6	7	8	9	5
8	9	5	6	7

Its duration in each series is 5 times $6+7+8+9+10$ days—*i.e.*, 200 days, or 6 months and 20 days.

[2] The actual duration of this penance is $2+3+2+4+2+5+ \ldots +2+16+2+17+2+16+ \ldots +3+2=2\times133+17+2\times30=343$ days, or 2 days less than the period stated in the text. The Comm. points out the discrepancy.

meal; then in the same manner she went downwards until a fast until a fourth meal, *after it* indulging all modes of desire. Each series lasted eleven months and fifteen days; the four lasted three years and ten months." (The rest is the same until) "she was beatified."

Thus ends the ninth lesson.

(So likewise *did* Mahāseṇakaṇhā, save that) "she abode observing the Āyambila-vaddhamāṇa mortification[1]; to wit, she took an āyambila meal, then fasted until the fourth meal, then took two āyambila meals, then fasted until the fourth meal, then took three āyambila meals, then fasted until the fourth meal, *and so onwards*, the number of āyambila meals rising by an increment of one, accompanied by the fast until the fourth meal, until she took 100 āyambila meals, then fasted until her fourth meal. Thus when the Āyambila-vaddhamāṇa mortification . . . was accomplished . . . according to the scripture in fourteen years, three months, and twenty days and nights, the nun Mahāseṇakaṇhā took her way toward the nun Ajja-candaṇā, and praised and worshipped her; and she abode exercising herself with many fasts until the fourth meal. . . . So by this noble . . . [mortification] . . . the nun Mahāseṇakaṇhā shone . . .

Now it befell at the hour of midnight that there arose to the nun Mahāseṇakaṇhā the thought" (*continue* as *in the tale* of Khandae until) "she said farewell to the nun Ajja-candaṇā, and waited without eagerness for death by wasting away in starvation. So when she had studied in the presence of the nun Ajja-candaṇā the Laws of Peace and others, likewise the Eleven Scriptures, and observed a period of seventeen full years, she wasted herself away in a month's starvation, withheld from herself sixty meals, and

[1] One *āyambila* meal only is taken in a day; hence there were 1+2+3+ . . . +100=5,050 days in this penance on which *āyambila* meals were taken. There were 100 fasts until the fourth meal, in each case this meal being *āyambila*; hence the total duration of the penance was 5,050+100, or 5,150 days—*i.e.*, 14 years, 3 months, 20 days.

so . . . fulfilled the end for which she had stripped herself, and with her last breaths was beatified.

Beginning with eight years, and rising with an increment of one year to seventeen,
These in sooth should be known as the periods of Seṇie's wives.

Verily, Jambū, this is the matter of the Eighth Scripture, the Fortunes of End-winners, preached by the Ascetic."

Thus end the Fortunes of End-winners, the Eighth Scripture.

Om. Homage to the Saint.

The Fortunes of End-winners, the Eighth Scripture form one book of Holy Writ. It has eight chapters, which are read in as many days. In its first and second chapters there are ten lections *each*; in the third chapter thirteen lections; in the fourth and fifth chapters ten each; in the sixth chapter sixteen; in the seventh chapter thirteen; in the eighth ten. For the rest it is as the Nāyā-dhammakahā.

AṆUTTAROVAVĀIYA-DASĀO.[1]

THE FIRST CHAPTER.

In those days, at that time . . . the city Rāyagihe. (The arrival of the reverend Suhamme *took place*. The congregation went out, *and so forth*, until) Jambū . . . waited before him . . . thus he spoke :

"If, sir, the Ascetic has preached this matter of the eighth Scripture, the Fortunes of End-winners, what, sir, is the matter of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions, preached by the Ascetic ?"

Then Friar Suhamme said to Friar Jambū : "Verily, Jambū, the Ascetic has preached three chapters of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions."

"If, sir, the Ascetic has preached three chapters . . . how many are the lessons, sir, in the first chapter . . . ?"

"Verily, Jambū, in the first chapter . . . there are ten lessons . . . to wit :

[1] This word, commonly abbreviated to *Aṇuttarovavāī*, signifies 'Fortunes of those who were reborn (literally, sprang into being) in the Anuttara Mansions' (see Cosmographic Appendix). The term *ovavāiya*, Skt. *aupapātika*, designates a soul which is incarnated by *upapāta* (*uvavāya*), translation without any initial process of birth and childhood. An *upapāta* falls only to the lot of gods and hell-dwellers (Tattvārtha-sūtra, II. 35, 52). The Buddhists share this idea. The terms, however, are sometimes loosely applied to reincarnation generally (as above, p. 60).

Jālī, Mayālī, Uvayālī, Purisasene, Vārisene,
Dīhadante, Latthadante, Vehalle, Vehāyase, and prince
Abhae."

"If, sir, in the first chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . .?"

"Verily, Jambū, in those days, at that time . . . the city Rāyagihe, splendid, tranquil, and prosperous . . . the sanctuary Gunasilae . . . the king Senie . . . the queen Dhārinī." (The dream was of a lion; the prince was Jālī, like Mehe[1]; the gifts were eight each, *and so forth*, until) "he sat up in his noble palace. . . .

The Lord arrived." (Senie went forth. Jālī also went forth, in the same wise as Mehe, and withdrew from the world in the same wise; he studied the Eleven Scriptures like Mehe; the mortification was the Gunarayana, as with Khandae[2]; the same narrative is to be told as of Khandae, the same reflexion, the same farewell. Together with the Elders he climbed up Viule in the same way, except that) "when he had fulfilled a period of friarship of sixteen years he in his death-month came to his death, fared upward beyond the paradises of the Moon, Sohamme, Īsāne, [Sanaṃkumāre, Māhinde, Bambhaloe, Lantae, Mahāsukke, Sahassāre, Āṇae, Pāṇae,] Āraṇe, and Accue, and having passed upward far beyond the series of the Mansions of the Nine Gevejjas,[3] was reborn as a god in the Mansion of Vijae. Then the reverend Elders, seeing that Friar Jālī had come to his death, left the body as was meet on extinction, took his bowl and robes" (went down in the same way,[4] until) "'Here, sir, is his religious equipment.' Then the Lord Goyame . . . said: 'Truly, Beloved of the Gods, thy disciple, Friar Jālī by name, was by nature gracious . . . now that Friar Jālī is come to his death, whither has he gone, where has he been reborn?' 'Truly, Goyame, my disciple'" (*and so forth*, as in the case of Khandae, until) "'he has been reborn as a god in the Mansion of Vijae.'

[1] Above, p. 32 *f.*, 71, 73.

[2] Above, p. 55.

[3] See the Cosmographic Appendix.

[4] See above, p. 60.

'For how long, sir, is it declared that Jālī shall dwell as a god?'

'O Goyame, it is declared that he shall dwell for thirty-two sāgarovama periods.'

'Then, sir, when his life-force, [existence, and dwelling-time] are spent, whither will he go from this gods' world?'

'O Goyame, he will become beatified in the land of Mahā-videhe.'

Verily this, Jambū, is the matter of the first lesson in the first chapter of the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic."

(The same story is to be told of the other nine, except that the *first* six were sons of Dhāriṇī, Vehalle and Vehāse of Cellaṇā, and Abhae of Nandā. Of the first five the period of friarship was sixteen years; of three, twelve years; of two, five years. The first five were reborn respectively in Vijae, Vejayante, Jayante, Aparājie, and Savvaṭṭha-siddhe; Dīhadante *was reborn* in Savvaṭṭha-siddhe, the rest according to their order, Abhae in Vijae. The rest is as in the first lesson. The special feature in the case of Abhae is that the city was Rāyagihe, the king Seṇie, the queen Nandā; the rest is the same.)

"Verily this, Jambū, is the matter of the first chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic."

Thus ends the first chapter.

THE SECOND CHAPTER.

"If, sir, this is the matter of the first chapter . . . what, sir, is the matter of the second chapter . . .?"

"Verily, Jambū, in the second chapter . . . there are thirteen lessons . . . to wit,

Dīhaseṇe, Mahāseṇe, Laṭṭhadante, Gūḍhadante, Suddhadante,
Halle, Dume, Dumaseṇe, Mahādumaseṇe hight,

Sīhe, Sīhaseṇe, Mahāsīhaseṇe hight,
And Puṇṇaseṇe, to be learned as the thirteenth lesson."

"If, sir, in the second chapter . . . there are thirteen lessons . . . what, sir, is the matter of the first lesson . . .?"

"Verily, Jambū, in those days . . . the city Rāyagihe . . . the sanctuary Guṇasilae . . . the king Seṇie . . . the queen Dhāriṇī." (The dream was of a lion. The birth, childhood, and arts are the same as with Jālī, save that the prince was Dīhaseṇe; the story is entirely the same as that of Jālī until he comes to his end.)

(Thus with all the thirteen; Rāyagihe *was the city*, Seṇie the father, Dhāriṇī the mother. The period of all the thirteen was sixteen years. Two were reborn in Vijae, two in Vejayante, two in Jayante, two in Aparājie respectively, and the other five, beginning with Mahādumaseṇe, in Savvaṭṭha-siddhe.)

"Verily, Jambū, this is the matter of the second chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic."

(In both chapters *they were beatified* by a month's starvation.)

Thus ends the second chapter.

THE THIRD CHAPTER.

"If, sir, this is the matter of the second chapter . . . what, sir, is the matter of the third chapter . . .?"

"Verily, Jambū, in the third chapter . . . there are ten lessons . . . to wit,

Dhaṇṇe, Suṇakkhatte, Isidāse hight,
Pellae, Rāmaputte, Candimā, Puṭṭhimā,
Friar Peḍhālaputte, ninth Poṭṭhile,
Vehalle told of as tenth; these are the ten by name."

"If, sir, in the third chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . .?"

"Verily, Jambū, in those days . . . there was a city named Kāyandī, splendid, tranquil, and prosperous . . . a park Sahassambavaṇe [rich in the flowers and fruits of] every season . . . a king Jiyasattū. Here in the city of Kāyandī dwelt a merchant's wife named Bhaddā, rich . . . unsurpassed. Bhaddā the merchant's wife had a son named Dhaṇṇe, a boy perfect . . . goodly of form, attended by five nurses,—to wit, a wet-nurse" (*and so forth*, as Mahabbale, until he studies the seventy-two arts, *and so onward*, until) "he was fully ripe for enjoyment. Then when Bhaddā the merchant's wife saw that young Dhaṇṇe had passed his childhood, and was . . . ripe for enjoyment, she built thirty-two palaces, lofty, towering" (*and so forth*,[1] until) "he was married by her in one day to thirty-two daughters of worthy merchants." (The gifts were thirty-two of each kind, *and the same tale is told* until) "he sat up in his noble palace . . .

In those days . . . the Ascetic arrived." (The congregation went forth; the king went forth like Kūṇie.) "Then when young Dhaṇṇe [heard] the great cry [of folk]" (he went forth like Jamālī,[2] only on foot; *the tale proceeds similarly* until the difference that *he said*) "I will say farewell to my mother Bhaddā; then I will in thy presence, Beloved of the Gods . . . go into the Order" (*and so forth*, until he says farewell like Jamālī. [Bhaddā] fainted and conversed as *in the story of* Mahabbale,[3] until "having prevailed not upon him." He said farewell to Jiyasattū as *in the story* of Thāvaccā-putte[4]; the umbrellas and yak-tails *are described*; Jiyasattū himself performed the *ceremony of* withdrawal, as Kaṇhe did for Thāvaccā-putte; *and so forth* until) "he went into the Order, became a friar . . . heedful in walking . . . guarded in continence.

On the same day that Friar Dhaṇṇe shaved his head . . . and went into the Order, he praised and worshipped the Ascetic, and said: 'Verily, sir, I am fain by thy leave

[1] See above, p. 31.
[2] See Bhag., fol. 799 *ff.*
[3] See above, p. 39 *ff.*
[4] See Nāy., p. 530 *ff.*

to abide for all my life exercising myself with fasts until the sixth meal, in constant mortification, with acceptance only of āyambila gruel. When the time for the sixth meal comes round, I allow myself to accept āyambila, and naught but āyambila; likewise this must be soiled,[1] and naught but soiled; likewise this must be refuse,[2] and naught but refuse; likewise this must be what the many other ascetics, brahmans, guests, poor folk, and beggars do not desire. If it please thee, Beloved of the Gods, [make] no stay.'

Then Friar Dhaṇṇe, being given leave by the Ascetic, became glad . . . and abode for all his life exercising himself with fasts until the sixth meal in constant mortification. When the first time for indulging in the sixth meal came round, in the first watch Friar Dhaṇṇe read his lection" (asked leave like the Lord Goyame,[3] *and so forth* until) "he took his way toward the city of Kāyandī, went round in the city of Kāyandī to the higher, [lower, and middle orders . . . and accepted] āyambila and naught but āyambila . . . [what the many other ascetics . . .] did not desire. So Friar Dhaṇṇe, seeking his victuals by this vigorous, zealous, earnest way of search, when he got food got no drink, and when he got drink got no food. So Friar Dhaṇṇe, neither sorrowful nor dispirited nor gloomy nor despairing nor wearying in self-control, but observing a rule of heedfulness and assiduity, received gathered alms as chanced, sallied forth from the city of Kāyandī" (*and so forth*, like Goyame, until) "showed [him his food and drink]. Then Friar Dhaṇṇe, being given leave by the Ascetic, unbesotted[4] . . . took by himself his food as a snake taking to its hole,[5] and abode [exercising himself] with constraints and mortifications.

Now it befell that the Ascetic set out from the city of

[1] *Saṃsaṭṭha*, *i.e.*, given with a soiled hand; see Āyār. II. i. 11, Kalpa-sūtra (ed. Schubring), ii. 14-18.

[2] *Ujjhiya-dhammiya*, fit to be thrown away, as being partly bad; Āyār. II. i. 11.

[3] Above, pp. 64, 91 *f.*, 94. [4] See p. 80. [5] See p. 92.

Kāyandī, from the park Sahassambavaṇe, to travel about in outer countries. Then Friar Dhaṇṇe in the presence of the Ascetic and Elders of such sort studied the Laws of Peace and others, likewise the Eleven Scriptures, and abode exercising himself with constraints and mortifications. So by this noble . . . [mortification] Friar Dhaṇṇe" (*is to be described* in the same way as Khandae,[1] until) "he shone . . .

Now Friar Dhaṇṇe's feet showed a beauty of mortification of the following sort, to wit, like a dry husk,[2] or a wooden shoe,[3] or an old leathern slipper; thus Friar Dhaṇṇe's feet, dry, wizened, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood.

Friar Dhaṇṇe's toes [showed a beauty of mortification] of the following sort, to wit, like pods of horse-gram,[4] or pods of green gram and urd,[5] that have been cut when ripe and laid out in the heat, and lie dry and wasted; thus Friar Dhaṇṇe's toes, dry . . . [not flesh and] blood.

Dhaṇṇe's legs [showed a beauty of mortification] of the following sort, to wit, like a crow's legs, or a heron's legs, or a peahen's[6] legs . . . not [flesh and] blood.

Dhaṇṇe's knees [showed a beauty of mortification] of the following sort, to wit, like a blackbird's[7] knee-joint, or a peacock's knee-joint, or a peahen's knee-joint; thus . . . [not flesh and] blood.

Dhaṇṇe's thighs [showed a beauty of mortification] of the following sort, to wit, like shoots of the priyaṅgu-tree, or shoots of the jujube-tree, or [shoots] of the Boswellia,[8]

[1] See above, p. 57.

[2] *Challī*, Gujarati *chāl*.

[3] *Pāuyā*, Guj. diminutive *pāv'ṛī*.

[4] *Kala*, glossed *kal'tho*, which is in Sanskrit *kulittha*, the Guj. *kaḷ'thī*, or horse-gram, *Dolichos uniflorus*. The word for 'pod,' *saṅgaliyā*, survives in Guj. *sāṃgar*.

[5] Green gram, *mugga*, is the modern *mung*, *Phaseolus mungo*. 'Urd' is *māsa* (Skt. *māṣa*), Guj. *aṛad*, the *Phaseolus radiatus*. D., however, has *uṛav*, which seems connected with Mar. *uṛ'vā*.

[6] *Ḍheṇiyāliyā*, Guj. *ḍhel*.

[7] *Kālī*, apparently the Sanskrit *kālikā*, which is the *Turdus macrurus*, and sometimes the crow.

[8] *Sallaī*, Skt. *śallakī*, the *Boswellia thurifera*.

or cotton-tree,[1] that have been cut ripe and [laid out] in the heat, and lie dry [and wasted]; thus Dhaṇṇe's thighs . . . [not flesh and] blood.

Dhaṇṇe's hip-bone [showed a beauty of mortification] of the following sort, to wit, like a camel's foot, or an old bullock's foot, or a buffalo's foot . . . [not flesh and] blood.

Dhaṇṇe's belly [showed a beauty of mortification] of the following sort, to wit, like a dry leathern water-bag,[2] or a baking-pot, or a wooden bowl; thus his belly, dry . . .

Dhaṇṇe's ribs [showed a beauty of mortification] of the following sort, to wit, like a row of roundels,[3] or a row of platters, or a row of hurdles[4] . . .

Dhaṇṇe's spinal vertebræ [showed a beauty of mortification] of the following sort, to wit, like a coping of roof-tiles, or a row of globes, or a row of toy balls[5]; thus . . .

Dhaṇṇe's breast-bone [showed a beauty of mortification] of the following sort, to wit, like a bit of a plank, or the mid-rib of a flapper, or the mid-rib of a fan; thus . . .

Dhaṇṇe's arms [showed a beauty of mortification] of the following sort, to wit, like pods of the prosopis bean,[6] or pods of the pahāyā,[7] or pods of the agatthiya[8]; thus . . .

Dhaṇṇe's hands [showed a beauty of mortification] of the following sort, to wit, like dry dung-cakes,[9] or leaves of the banyan, or leaves of the palāsa[10]; thus . . .

[1] *Sāmalī*, Skt. *śālmalī*, the *Bombax malabaricum.*

[2] *Diie*, Skt. *dṛtika*, whence Guj *dīv'ṛī.*

[3] *Thāsaya*; see above, p. 49.

[4] *Muṇḍa*, said by Abhayadeva to be posts in which are fixed the bolts of cattle-pens; glossed *nanhī khuṇā-nī gamāni*, small troughs set before tethered cattle.

[5] *Vaṭṭa*, explained by Abhayadeva as children's toys made of lac; so Guj. gloss *ṭaciko*, a toy of small balls hung over babies' cradles.

[6] *Samī*, the *Prosopis spicigera* (*spicata*); Guj. *khij'rau.*

[7] Glossed in E. as *mīn-phal*; this can hardly be the *main-phal* or *Randia dumetorum.*

[8] The *Sesbania* or *Coronilla grandiflora*, a leguminous tree.

[9] *Chagaṇiyā*, Guj. *chāṇ.*

[10] Skt. *palāśa* or *kiṃśuka*, the *Butea frondosa.*

Dhaṇṇe's fingers [showed a beauty of mortification] of the following sort, to wit, like pods of horse-gram, or pods of green gram and urd, that have been cut when ripe and laid out in the heat . . . dry . . . thus . . .

Dhaṇṇe's neck [showed a beauty of mortification] of the following sort, to wit, like the neck of a water-pitcher, or the neck of a ewer, or an uccatthavaṇae[1]; thus . . .

Dhaṇṇe's cheeks [showed a beauty of mortification] of the following sort, to wit, like the fruit of a gourd,[2] or the fruit of a hekuva,[3] or a mango-stone[4]; thus . . .

Dhaṇṇe's lips [showed a beauty of mortification] of the following sort, to wit, like a dried leech,[5] or a wafer of glue, or a wafer of lac; thus . . .

Dhaṇṇe's tongue [showed a beauty of mortification] of the following sort, to wit, like banyan leaves, or fig[6] leaves, or teak-tree[7] leaves; thus . . .

Dhaṇṇe's nose [showed a beauty of mortification] of the following sort, to wit, like a slice[8] of a mango, or a slice of a hog-plum,[9] or a slice of a lemon [10] [cut when] ripe . . . thus . . .

Dhaṇṇe's eyes [showed a beauty of mortification] of the following sort, to wit, like the slits in a lute, or the slits in a viol, or the stars at dawn; thus . . .

Dhaṇṇe's ears [showed a beauty of mortification] of the following sort, to wit, like the skin of a radish, or the

[1] Some kind of vessel.

[2] *Lāu*, the *alābu* or *Lagenaria vulgaris* (*Cucurbita lag.*); half-gourds are used to make beggars' bowls or musical instruments.

[3] A very uncertain reading. See appended text.

[4] *Ambagaṭṭhiyā*; the *amba* or mango (*Mangifera indica*) has a large flat stone (Guj. *goṭlī*).

[5] *Jaloyā*, Skt. *jalaukas*, Guj. *jaḷo*.

[6] *Umbara*, the *Ficus glomerata*.

[7] *Sāga*, vernac. *sāg*, Skt. *śāka*, the *Tectona grandis*.

[8] *Pesiyā*. B. R. explain *peśiyā* as 'rind'; but here the sense is clearly 'slice,' as given by Abh. and the Guj.

[9] *Ambāḍaga*, Skt. *āmrātaka*, the *Spondias mangifera*.

[10] *Māuluṅga*, Skt. *mātuluṅga*, the *Citrus medica*.

skin of a musk-melon,[1] or the skin of a kārellae[2]; thus . . .

Dhaṇṇe's head [showed a beauty of mortification] of the following sort, to wit, like a ripe gourd, or a ripe elālue,[3] or a siṇhālae, [cut when] ripe . . . thus Friar Dhaṇṇe's head, wizened, wasted, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood."

(Thus *the description should be given* for all parts, except that as regards the belly, ears, tongue, and lips there are no bones, and of them it is to be said thus: "appeared to be only skin and veins.")

"So now, his feet and legs dried and wizened; his belly misshapen and grisly at the sides, sinking into his back, and with hips like a boiler; the rings of his ribs plain to view; the joints of his backbone easy to count as a rosary of elæocarpus-berries; the divisions of his breast-bone like the waves of the Ganges; his arms like withered snakes; his hands dangling down like loose bridle-rods; his skull quaking as though he were palsied; the lotus of his face faded, his mouth hollow like a pot, his eyelids sunken, Friar Dhaṇṇe by force of spirit alone walked and halted. He was faint in speaking, and before speaking. As forsooth a cart of coals," (*and so forth*, like Khandae,[4] until) "like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre.

In those days, at that time . . . the city Rāyagihe . . . the sanctuary Guṇasilae . . . the king Seṇie.

[1] *Vāluṅka*, glossed *cirbhiṭi*. B. R. explain the Skt. *vālukī* as the *Cucumis utilissimus*; but that is the *karkaṭī*. The *cirbhiṭi* (Guj. *cībh'ṛī*) is the musk-melon plant, or something of the kind.

[2] Skt. *kāravella*, Hindi and Guj. *kārelī*, the *Momordica charantia* or *M. muricata*, a cucurbitaceous plant.

[3] The corresponding Skt. word *elavāluka* is the *kapittha* or *ālūka* (*Feronia elephantum*; see *Rāja-nighaṇṭu* iii. 31, *Pharmacographia Indica* i., p. 282). This seems to be meant here, rather than the *āluka* (*kāsālu* or *kāsa-kanda*, the *Alocasia indica*; see Rāja-nighaṇṭu vii. 10).—(A.F.R.H.)

[4] See above, p. 57.

In those days, at that time, the Ascetic, the Lord Mahāvīre, arrived." (The congregation went forth. Seṇie went forth. The Law was preached. The congregation went back.) "Then King Seṇie, having heard and listened to the Law from the Ascetic, praised and worshipped the Ascetic, and said: 'Of these fourteen thousand ascetics with Indabhūī at their head, sir, which friar does most labour, and most clears his soul?'

'Verily, Seṇie, of these fourteen thousand ascetics with Indabhūī at their head Friar Dhaṇṇe does most labour, and most clears his soul.'

'For what cause, sir, is it said that of these . . . Friar Dhaṇṇe does most labour, and most clears his soul?'

'Verily, Seṇie, in those days . . . there was a city named Kāyandī'" (*repeat as above* until) "'he sat up in his noble palace . . . Now it befell that as I travelled on and on, and passed from village to village, I came to the city of Kāyandī, to the Sahassambavaṇe park, took a lodging such as was meet, and abode [there, exercising myself] with constraints . . .'" (The congregation went forth, *and the story is to be told* in the same way until) "'he went into the Order,'" (*and so forth* until) "'he took [by himself] his food as [a snake takes] to its hole. Now Friar Dhaṇṇe's feet . . .'" (the entire description of his body *is to be repeated* until) "'he shines . . . For this cause, Seṇie, it is said that of these fourteen thousand ascetics Friar Dhaṇṇe does most labour and most clears his soul.'

Then King Seṇie, hearing and listening to this matter from the Ascetic, became glad and joyful, thrice walked round him from right to right, praised and worshipped him, took his way towards Friar Dhaṇṇe, thrice walked round him from right to right, praised and worshipped him, and said: 'Happy art thou, Beloved of the Gods, very righteous, well fulfilled in thy purposes, fulfilled of thy tokens; well hast thou won the fruit of thy birth and life in humanity.' Thus he praised and worshipped him,

then took his way towards the Ascetic, thrice praised and worshipped him, and went back by the way that he had come.

Then it befell that at the hour of midnight, as he was holding a religious vigil, the following inward . . . [thought] arose in Friar Dhaṇṇe: 'Truly I by this . . . [mortification] '" (*and so forth*, the pondering and farewell being the same as with Khandae; together with the Elders he climbed up Viule, [and brought on his death] by a month's starvation; the period was nine months, *and so forth*, until) "he in his death-month came to his death, fared upward beyond the [paradises of the] Moon . . . and having passed upward far beyond the series of the Mansions of the Nine Gevejjas, was reborn as a god in the Mansion of Savvaṭṭha-siddhe." (The Elders went down in the same way *as in the story of Khandae*, until) "'Here, sir, is his religious equipment.' Then the Lord Goyame" (made inquiry as in the case of Khandae; the Lord prophesied *in the same way*, until) "'he has been reborn as a god in the Mansion of Savvaṭṭha-siddhe.'

'For how long, sir, is it declared that Dhaṇṇe shall dwell as a god?'

'O Goyame, it is declared that he shall dwell for thirty-three sāgarovama periods.'

'Then, sir, whither will he go from this gods' world?'

'O Goyame, he will become beatified in the land of Mahā-videhe.'

Verily this, Jambū, is the matter of the first lesson preached by the Ascetic."

Thus ends the first lesson.

"If, sir . . ." (The introduction *is to be inserted*). "Verily, Jambū, in those days . . . the city Kāyandī . . . the king Jiyasattū. Here in the city of Kāyandī dwelt a merchant's wife named Bhaddā, rich . . . Bhaddā the merchant's wife had a son named Suṇakkhatte, a boy perfect . . . goodly of form, attended by five nurses," (*and so forth*, as in the case of Dhaṇṇe; the gifts were

thirty-two of each kind, *and the story goes on* until) "he sat up in his noble palace . . .

In those days . . ." (the arrival *took place*; Suṇakkhatte went forth in the same way as Dhaṇṇe; his withdrawal from the world *is to be told* in the same way as that of Thāvaccā-putte, until) "he became a friar, heedful in walking . . . guarded in continence. Now on the day that Friar Suṇakkhatte shaved his head in the presence of the Ascetic and went forth . . . he took upon himself a vow" (*and so forth*, until) "he took by himself his food like [a snake taking] to its hole, and abode [exercising himself] with constraints . . . [The Ascetic set out] to travel about in outer countries. . . . He studied the Eleven Scriptures . . . and abode exercising himself with constraints and mortifications. So by this noble . . . mortification" (*and so forth*, like Khandae). "In those days . . . the city Rāyagihe . . . the sanctuary Guṇasilae . . . the king Seṇie. The Lord arrived." (The congregation and the king went forth; the Law was preached; the king and the congregation went back.) "Now it befell that while Friar Suṇakkhatte at the hour of midnight [was holding] a religious vigil" (*and so the story continues* as of Khandae.[1] His period was of many years. Goyame made inquiry[2]; [the Lord] spoke in the same way, until) "'he has been reborn as a god in the Mansion of Savvaṭṭha-siddhe . . . He shall dwell as god for thirty-three sāgarovama periods.' 'Then, sir, [whither will he go]?' 'He will become beatified in the land of Mahāvidehe.'"

Thus ends the second lesson.

(So likewise the story is to be told of the other eight in the same course as Suṇakkhatte, except that two were in Rāyagihe, two in Sāee, two in Vāṇiyaggāme, the ninth in Hatthiṇāure, the tenth in Rāyagihe respectively. Nine had Bhaddā as mother; nine had thirty-two gifts of each kind; nine made their withdrawal in the same way as Thāvaccā-

[1] See p. 57. [2] See p. 60.

putte; for Vehalle his father performed *the ceremony*. Vehalle [kept as period] six months, Dhaṇṇe nine, the others many years. The mortification was for a month; all [were reborn] in Savvaṭṭha-siddhe, and were beatified in Mahā-videhe.)

"Thus the ten lessons.

Verily this, Jambū, is the matter of the third chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic, the Lord Mahāvīre[1] . . . who has won to the . . . seat whence there is no return, and which bears the name of Beatification."

Thus end the Fortunes of them that were reborn in the Highest Mansions. Thus ends the ninth Scripture.

The Fortunes of them that were reborn in the Highest Mansions form one book of Holy Writ. It has three chapters, which are read in three days. Of these, there are in the first chapter ten lessons; in the second chapter, thirteen lessons; in the third chapter, ten lessons. For the rest it is to be read like the Dhamma-kahā.[2]

[1] Supply the rest from p. 11. [2] Viz., the Nāyā-dhamma-kahā.

APPENDIX I.

TEXT OF THE AṆUTTAROVAVĀĪ.

THE Prakrit text of the Aṇuttarovavāī which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate, more or less faithfully, with the ordinary blunders corrected. Scarcely any notice has been taken of the countless misspellings and small errors that disfigure every manuscript, only variants of some slight importance being noted.[1]

The materials used in forming this text are:

A = British Museum Or. 5130: a fairly good manuscript, written in fine large characters of about the seventeenth century, and containing a Gujarati gloss (*ṭabā*) incorporating parts of Abhayadeva's commentary.

B = British Museum Or. 5131: a manuscript in small neat script of about the same age, containing the Sanskrit commentary of Abhayadeva. It is not very correct.

C = a manuscript kindly lent from the library of the

[1] An attempt has been made to discriminate between the older and the later Prakrit of the text. As is apparent, the narratives which are abbreviated by the use of *jahā* and *taheva* often show nominatives in *-o*, as do also the colophons of the several sections, whereas the full text regularly has the older nominative in *-e*. These passages and their immediate context I have therefore treated uniformly, and sometimes rather arbitrarily, as belonging to the secondary Prakrit, and imposed upon them the nominative in -o throughout, printing them in italics. Uniformity in the use of intervocalic *g* and *y* (representing Sanskrit *k*) has not been sought by me; probably it never existed. The sounds were almost identical, as they are in some dialects of Germany; and though doubtless Jain writers had preferences in certain connections, they never established a general rule.

Indian Institute at Oxford. It was written in Samvat 1622, Baisakh *śudi*. It is on the whole a good manuscript and neatly written.

D = the Calcutta edition, published Samvat 1631, Baisakh *śudi*, by Satyavrata Sāmaśramī. This contains the Prakrit text, a Gujarati interpretation, and Abhayadeva's commentary. The last-named portion is comparatively well edited ; the remainder is bad.

E = a lithograph containing the Prakrit text with a Gujarati interpretation, published at Bombay in 1894. It is so senselessly corrupt that its readings without support are of no value. Some of them, however, are interesting, and in one or two cases better than those of the other sources.

Aṇuttarovavāiya-dasāo.

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nayare. *Ajja-Suhammassa samosaraṇaṃ. Parisā niggayā, jāva* Jambū pajjuvāsai . . . evaṃ vayāsī.

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ aṭṭhamassa aṅgassa Antagaḍa-dasāṇaṃ ayam aṭṭhe paṇṇatte, navamassa ṇaṃ bhante aṅgassa Aṇuttarovavāiya-dasāṇaṃ samaṇeṇaṃ[1] *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte ?

Tae ṇaṃ se Suhamme aṇagāre Jambuṃ aṇagāraṃ evaṃ vayāsī.

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ navamassa aṅgassa Aṇuttarovavāiya-dasāṇaṃ tiṇṇi vaggā paṇṇattā.

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ navamassa aṅgassa Aṇuttarovavāiya-dasāṇaṃ tao vaggā paṇṇattā, paḍhamassa ṇaṃ bhante vaggassa Aṇuttarovavāiya-dasāṇaṃ samaṇeṇaṃ *jāva* sampatteṇaṃ kai ajjhayaṇā paṇṇattā ?

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ paḍhamassa vaggassa dasa ajjhayaṇā paṇṇattā, taṃ jahā,

Jāli-Mayāli-Uvayāli-Purisaseṇe ya Vāriseṇe ya

[1] Omitted in the MSS. and editions.

Dīhadante ya Laṭṭhadante Vehalle Vehāyase Abhae i ya kumāre.[1]

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ paḍhamassa vaggassa dasa ajjhayaṇā paṇṇattā, paḍhamassa ṇaṃ bhante ajjhayaṇassa Aṇuttarovavāiya-dasāṇaṃ samaṇeṇaṃ *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte?

Evaṃ khalu Jambū, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nayare riddha-thimiya-samiddhe—Guṇasilae ceie—Seṇie rāyā—Dhāriṇī devī. *Sīho suminо, Jālī kumāro, jahā Meho. Aṭṭhaṭṭhao dāo, jāva* uppiṃ pāsāya *jāva* viharai. Sāmī samosaḍhe. *Seṇiyo niggao. Jahā Meho tahā Jālī vi niggao, taheva nikkhanto; jahā Meho ekkārasa aṅgāiṃ ahijjai; guṇarayaṇaṃ tavo-kammaṃ, jahā Khandayassa, evaṃ jā ceva*[2] *Khandayassa vattavvayā, sā ceva cintaṇā,*[3] *āpucchaṇā; therehiṃ saddhiṃ Viulaṃ taheva duruhai, navaraṃ* solasa vāsāiṃ sāmaṇṇa-pariyāgaṃ pāuṇittā kāla-māse kālaṃ kiccā uḍḍhaṃ Candima-Sohamm'-Īsāṇa *jāva* Āraṇ'-Accue kappe Navaya-gevejja-vimāṇa-patthaḍe[4] uḍḍhaṃ dūraṃ vīivaittā Vijae vimāṇe devattāe uvavaṇṇe. Tae ṇaṃ therā bhagavanto Jāliṃ aṇagāraṃ kāla-gayaṃ jāṇittā pariṇivvāṇa-vattiyaṃ kāussaggaṃ karenti 2 patta-cīvarāiṃ geṇhanti, *taheva uttaranti, jāva* Ime se āyāra-bhaṇḍae bhante tti, bhagavaṃ Goyame *jāva* evaṃ vayāsī.

Evaṃ khalu devāṇuppiyāṇaṃ antevāsī Jālī nāmaṃ aṇagāre pagai-bhaddae . . . se ṇaṃ Jālī aṇagāre kāla-gae kahiṃ gae, kahiṃ uvavaṇṇe?

Evaṃ khalu Goyamā mama antevāsī *taheva jahā Khandayassa jāva* kāla-gae uḍḍham Candima *jāva* Vijae vimāṇe devattāe uvavaṇṇe.

[1] The spelling of several of these names is very dubious. *Uvayāli* is the tradition of A, D, and E, as in the similar verse of the Antagaḍa-dasāo, while C gives *Uvajāli.* In the next line I have given the readings of C; A has *Dīhadante ya Laṭṭhadante ya Vihalle ya Vihāse Abhaye ti ya*; D gives *Dīhaseṇe ya Laṭṭhadante ya Vihalli Vihāyase Abhitiya. Vihāyasse Abhayakumāre* E.

[2] *Jaṃ ceva* A, *jāveva* C, *jāva* D, E. [3] *Vāyaṇā* D.

[4] So C rightly; °*vimāṇe* A and D. Similarly below. See Ṭhāṇanga, fol. 197, where the Comm. gives the Sanskrit form as *prastaṭa*.

Jālissa ṇaṃ bhante devassa kevaiyaṃ kālaṃ ṭhiī paṇṇattā?

Goyamā battīsaṃ sāgarovamāiṃ ṭhiī paṇṇattā.

Se ṇaṃ bhante tāo[1] deva-loyāo āu-kkhaeṇaṃ 3 kahiṃ gacchihii 2?

Goyamā Mahāvidehe vāse sijjhihii.

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ paḍhamassa vaggassa paḍhamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte.

Evaṃ sesāṇa vi navaṇhaṃ bhāṇiyavvaṃ, navaraṃ cha Dhāriṇi-suyā, Vehalla-Vehāsā Cellaṇāe, Abhao Nandāe. Āillāṇaṃ[2] *pañcaṇhaṃ solasa vāsāiṃ sāmaṇṇa-pariyāo, tiṇhaṃ bārasa vāsāiṃ, doṇhaṃ pañca vāsāiṃ. Āillāṇaṃ pañcaṇhaṃ āṇupuvvīe uvavāo Vijae Vejayante Jayante Aparājie Savvaṭṭhasiddhe; Dīhadante Savvaṭṭhasiddhe, aṇukkameṇaṃ*[3] *sesā, Abhao Vijae. Sesaṃ jahā paḍhame.*[4] *Abhayassa nāṇattaṃ* Rāyagihe nayare, Seṇie rāyā, Nandā devī[5]; *sesaṃ taheva.*

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ paḍhamassa vaggassa ayam aṭṭhe paṇṇatte.

Tti paḍhamo vaggo samatto.[6]

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ paḍhamassa vaggassa ayam aṭṭhe paṇṇatte, doccassa ṇaṃ bhante vaggassa Aṇuttarovavāiya-dasāṇaṃ samaṇeṇaṃ *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte?

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ doccassa vaggassa terasa ajjhayaṇā paṇṇattā, taṃ jahā,

[1] *Tāto* A, *tato* C here; but in the story of Dhaṇṇe below both give *tāto*.

[2] *Āillāṇaṃ*, and below *āyillāṇaṃ* C; *āilāṇaṃ*, etc., in A.

[3] *Aṇukkameṇa* E; *ukkameṇaṃ* C; *ukkaseṇaṃ* A; *ukkoseṇaṃ* D (with the gloss *anukramem utkṛṣṭā sthiti chai*).

[4] *Paḍhamo* C.

[5] C adds *māyā*, with E.

[6] This ending is omitted in C; the others read *iti*, but the dialect demands *tti*.

Dīhaseṇe Mahāseṇe Laṭṭhadante ya Gūḍhadante ya
Suddhadante ya
Halle[1] Dume Dumaseṇe Mahādumaseṇe ya āhie
Sīhe ya Sīhaseṇe ya Mahāsīhaseṇe ya āhie
Puṇṇaseṇe ya bodhavve terasame hoi ajjhayaṇe.

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ doccassa vaggassa terasa ajjhayaṇā paṇṇattā, doccassa ṇaṃ bhante vaggassa paḍhamassa ajjhayaṇassa samaṇeṇaṃ *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte?

Evaṃ khalu Jambū, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nayare—Guṇasilae ceie—Seṇie rāyā—Dhāriṇī devī. *Sīho sumiṇo; jahā Jālī tahā jammaṃ, bālattaṇaṃ, kalāo, navaraṃ Dīhaseṇo kumāro, savv' eva vattavvayā jahā Jālissa jāva antaṃ kāhii.*

Evaṃ terasa vi—Rāyagiho, Seṇiyo piyā, Dhāriṇī māyā. Terasaṇha vi solasa vāsā pariyāo; āṇupuvvīe Vijae doṇṇi, Vejayante doṇṇi, Jayante doṇṇi, Aparājie doṇṇi, sesā Mahādumaseṇa-m-āī pañca Savvaṭṭhasiddhe.

Evaṃ khalu Jambū samaṇeṇaṃ Aṇuttarovavāiya-dasāṇaṃ doccassa vaggassa ayam aṭṭhe paṇṇatte. *Māsiyāe saṃlehaṇāe dosu vi vaggesu.*

Tti bīyo vaggo samatto.[2]

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ doccassa vaggassa ayam aṭṭhe paṇṇatte, taccassa ṇaṃ bhante vaggassa Aṇuttarovavāiya-dasāṇaṃ samaṇeṇaṃ *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte?

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ taccassa vaggassa dasa ajjhayaṇā paṇṇattā, taṃ jahā,

Dhaṇṇe ya Suṇakkhatte ya Isidāse ya āhie,
Pellae[3] Rāmaputte ya Candimā Puṭṭhimā i ya,

[1] *Hulle* A, E.
[2] This ending is omitted in C.
[3] *Pettae* C, *Elaye* D, *Pallee* E.

Peḍhālaputte aṇagāre navame Poṭṭhile vi ya,[1]
Vehalle dasame vutte: ime ya[2] dasa āhiyā.

Jai ṇaṃ bhante samaṇeṇaṃ *jāva* sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ taccassa vaggassa dasa ajjhayaṇā paṇṇattā, paḍhamassa ṇaṃ bhante ajjhayaṇassa samaṇeṇaṃ *jāva* sampatteṇaṃ ke aṭṭhe paṇṇatte?

Evaṃ khalu Jambū, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Kāyandī[3] nāmaṃ nayarī hotthā riddha-thimiya-samiddhā —Sahassambavaṇe ujjāṇe savva-uu[4] . . .—Jiyasattū rāyā.[5] Tattha ṇaṃ Kāyandīe nayarīe Bhaddā nāmaṃ satthavāhī parivasai aḍḍhā *jāva* aparibhūyā. Tīse ṇaṃ Bhaddāe satthavāhīe putte Dhaṇṇe nāmaṃ dārae hotthā ahīṇa *jāva* surūve pañca-dhāi-pariggahie,[6] taṃ jahā, khīra-dhāīe *jahā Mahabbalo jāva bāvattariṃ kalāo ahīe*[7] *jāva* alaṃ bhoga-samatthe jāe yāvi hotthā. Tae ṇaṃ sā Bhaddā satthavāhī Dhaṇṇaṃ dārayaṃ ummukka-bāla-bhāvaṃ *jāva* bhoga-samatthaṃ yāvi[8] jāṇittā battīsaṃ pāsāya-vaḍiṃsae kārei abbhuggaya-m-ūsiya[9] *jāva* tesiṃ majjhe bhavaṇaṃ aṇega-khambha-saya-saṇṇiviṭṭhaṃ *jāva* battīsāe ibbha-vara-kaṇṇayāṇaṃ ega-divaseṇaṃ pāṇiṃ geṇhāvei. *Battīsao dāo, jāva* uppiṃ pāsāya . . . phuṭṭantehiṃ *jāva* viharai.

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe[10] samosaḍhe. *Parisā niggayā; rāyā jahā Kūṇiyo tahā niggao.* Tae ṇaṃ tassa Dhaṇṇassa dāragassa taṃ mahayā *jahā Jamālī tahā niggao, navaraṃ pāya-cāreṇaṃ, jāva jaṃ navaraṃ* ammayaṃ Bhaddaṃ satthavāhiṃ āpucchāmi, tae ṇaṃ ahaṃ devāṇuppiyāṇaṃ antie *jāva* pavvayāmi *jāva jahā Jamālī tahā āpucchai. Mucchiyā*[11] *vutta-paḍivuttiyā jahā*

[1] *Poṭṭile i ya* C, omitting *navame*. E gives for this line *Peḍhālaputte aṇagāre Peḍhḍhi vi ya aṇagāre Poḍhile vi ya.*

[2] *Ye* C.

[3] The MSS. in this word vary between *Kāgandī* and *Kāyandī*. I follow the latter, merely for the sake of uniformity.

[4] See Nāy., p. 527.

[5] C adds *hotthā*.

[6] But below °*parikkhitte*, a common variation.

[7] Apparently the Sanskrit *adhīte* (3rd sing. mid.); E gives *ahiyanti* (for the usual *ahijjai*).

[8] *Vāvi* C; *cavi* A, E; *vi* D.

[9] Bhag., fol. 960.

[10] *Sāmī* D.

[11] *Pucchiyā* C.

Mahabbale, jāva jāhe no saṃcāei; *jahā Thāvaccāputtassa Jiyasattuṃ āpucchai; chatta-cāmarāo; sayam eva Jiyasattū nikkhamaṇaṃ karei, jahā Thāvaccāputtassa Kaṇho, jāva* pavvaie aṇagāre jāe iriyā-samie *jāva* gutta-bambhayārī.

Tae ṇaṃ se Dhaṇṇe aṇagāre jaṃ ceva divasaṃ muṇḍe bhavittā *jāva* pavvaie, taṃ ceva divasaṃ samaṇaṃ bhagavaṃ Mahāvīraṃ vandai namaṃsai 2 evaṃ vayāsī.

Evaṃ khalu icchāmi ṇaṃ bhante tubbhehiṃ abbhaṇuṇṇāe samāṇe jāvajjīvāe chaṭṭhaṃ-chaṭṭheṇaṃ anikkhitteṇaṃ āyambila-pariggahieṇaṃ tavo-kammeṇaṃ appāṇaṃ bhāvemāṇassa[1] viharittae. Chaṭṭhassa viya ṇaṃ pāraṇayaṃsi kappai me āyambilaṃ paḍiggāhettae, no ceva ṇaṃ aṇāyambilaṃ; taṃ pi ya saṃsaṭṭhaṃ, no ceva ṇaṃ asaṃsaṭṭhaṃ; taṃ pi ya ṇaṃ ujjhiya-dhammiyaṃ, no ceva ṇaṃ aṇujjhiya-dhammiyaṃ; taṃ pi ya jaṃ aṇṇe bahave samaṇa - māhaṇa - aihi - kivaṇa - vaṇīmagā nāvakaṅkhanti. Ahā-suhaṃ devāṇuppiyā mā paḍibandhaṃ . . .

Tae ṇaṃ se Dhaṇṇe aṇagāre samaṇeṇam bhagavayā Mahāvīreṇaṃ abbhaṇuṇṇāe samāṇe haṭṭha . . . jāvajjīvāe chaṭṭhaṃ - chaṭṭheṇaṃ anikkhitteṇaṃ tavo - kammeṇaṃ appāṇaṃ bhāvemāṇe viharai. Tae ṇaṃ se Dhaṇṇe aṇagāre paḍhama - chaṭṭha - khamaṇa - pāraṇayaṃsi paḍhamāe porisīe sajjhāyaṃ karei, *jahā Goyama-sāmī taheva āpucchai jāva* jeṇ'eva Kāyandī nayarī teṇ'eva uvāgacchai 2 Kāyandīe nayarīe ucca *jāva* aḍamāṇe āyambilaṃ no aṇāyambilaṃ *jāva* nāvakaṅkhanti. Tae ṇaṃ se Dhaṇṇe aṇagāre tāe abbhujjayāe payattāe paggahiyāe esaṇāe esamāṇe jai bhattaṃ labhai to pāṇaṃ na labhai, aha pāṇaṃ labhai to bhattaṃ na labhai. Tae ṇaṃ se Dhaṇṇe aṇagāre adīṇe avimaṇe akaluse avisāī aparitanta-jogī[2] jayaṇa-ghaḍaṇa-joga-caritte ahā-pajjattaṃ samudāṇaṃ[3] paḍiggāhei 2 Kāyandīo nayarīo paḍinikkhamai *jahā Goyamo jāva*[4] paḍidaṃsei. Tae ṇaṃ se Dhaṇṇe aṇagāre samaṇeṇaṃ bhagavayā abbhaṇuṇṇāe samāṇe amucchie *jāva*

[1] So all the sources, against grammar, but E, which gives *bhāvemāṇe*.

[2] Dialect? [3] *Samuddāṇaṃ* C, perhaps rightly; see above, p. 64.

[4] *Tahā* A.

aṇajjhovavaṇṇe bilam iva paṇṇaga-bhūeṇaṃ appāṇeṇaṃ āhāraṃ āhārei 2 saṃjameṇaṃ tavasā *jāva* viharai.

Tae ṇaṃ samaṇe bhagavaṃ Mahāvīre aṇṇayā kayāi Kāyandīo nayarīo Sahassambavaṇāo ujjāṇāo paḍinikkhamai 2 bahiyā jaṇavaya-vihāraṃ viharai. Tae ṇaṃ se Dhaṇṇe aṇagāre samaṇassa bhagavao Mahāvīrassa tahārūvāṇaṃ therāṇaṃ antie sāmāiya-m-āiyāiṃ ekkārasa aṅgāiṃ ahijjai 2 saṃjameṇaṃ tavasā appāṇaṃ bhāvemāṇe viharai. Tae ṇaṃ se Dhaṇṇe aṇagāre teṇaṃ urāleṇaṃ *jahā Khandao jāva* uvasobhemāṇe 2 ciṭṭhai.

Dhaṇṇassa ṇaṃ aṇagārassa pāyāṇaṃ ayam eyārūve tava-rūva-lāvaṇṇe hotthā, se jahā nāmae—sukka-challī i vā kaṭṭha-pāuyā i vā jaragga-uvāhaṇā[1] i vā, evām eva Dhaṇṇassa aṇagārassa pāyā sukkā[2] bhukkhā nimmaṃsā aṭṭhi-camma-chirattāe paṇṇāyanti, no ceva ṇaṃ maṃsa-soṇiyattāe.

Dhaṇṇassa aṇagārassa pāyaṅguliyāṇaṃ ayam eyārūve . . . se jahā nāmae—kala-saṅgaliyā i vā mugga-māsa-saṅgaliyā i vā taruṇiyā chiṇṇā uṇhe diṇṇā sukkā samāṇī milāyamāṇī 2 ciṭṭhanti, evām eva Dhaṇṇassa pāyaṅguliyāo sukkāo *jāva* soṇiyattāe.

Dhaṇṇassa jaṅghāṇaṃ ayam eyārūve . . . se jahā—kāga-jaṅghā i vā kaṅka-jaṅghā i vā ḍheṇiyāliyā-jaṅghā i vā *jāva* soṇiyattāe.

Dhaṇṇassa jāṇūṇaṃ ayam eyārūve . . . se jahā—kāli-pore i vā maūra-pore i vā ḍheṇiyāliyā-pore i vā, evaṃ *jāva* soṇiyattāe.

Dhaṇṇassa urū . . . se jahā nāmae—sāma-karille i vā borī-karille i vā sallai-sāmali . . . taruṇae chiṇṇe uṇhe *jāva* ciṭṭhai, evām eva Dhaṇṇassa urū *jāva* soṇiyattāe.

Dhaṇṇassa kaḍi-pattassa[3] im'[4] eyārūve . . . se jahā—uṭṭa-pae i vā jaragga-pae i vā mahisa-pae i vā *jāva* soṇiyattāe.

[1] So A, C, E, with Abhayadeva; *uvāṇahe* Ḍ.

[2] See p. 132 ; here A omits *bhukkhā*; *bhukkā* C; *sukkā bhukkhā* E.

[3] So C; Abhayadeva has the same, but mentions the reading °*paṭṭassa*, found in A, E, and in the Prakrit text of D.

[4] Thus all the sources, and so below; perhaps it is only a graphic variant for *ayam*.

Dhaṇṇassa udara-bhāyaṇassa im' eyārūve . . . se jahā—sukka-diie i vā bhajjaṇaya-kabhalle i vā kaṭṭha-kolambae i vā, evām eva udaraṃ sukkaṃ . . .

Dhaṇṇassa pāsuliya-kaḍayāṇaṃ im' eyārūve . . . se jahā—thāsayāvalī i vā pīṇāvalī i vā muṇḍāvalī i vā . . .

Dhaṇṇassa piṭṭhi[1]-karaṇḍayāṇaṃ ayam eyārūve . . . se jahā—kaṇṇāvalī i vā golāvalī i vā vaṭṭāvalī i vā, evām eva . . .

Dhaṇṇassa ura-kaḍayassa[2] ayam eyārūve . . . se jahā—cittaya-kaṭṭare i vā vīyaṇa-patte i vā tāliyaṇṭa-patte i vā, evām eva . . .

Dhaṇṇassa bāhāṇaṃ . . . se jahā nāmae—sami-saṅgaliyā i vā pahāyā[3]-saṅgaliyā i vā agatthiya-saṅgaliyā i vā, evām eva . . .

Dhaṇṇassa hatthāṇaṃ . . . se jahā—sukka-chagaṇiyā i vā vaḍa-patte i vā palāsa-patte i vā, evām eva . . .

Dhaṇṇassa hatthaṅguliyāṇaṃ . . . se jahā—kala-saṅgaliyā i vā mugga-māsa-saṅgaliyā i vā taruṇiyā chiṇṇā āyave diṇṇā sukkā samāṇī, evām eva . . .

Dhaṇṇassa gīvāe . . . se jahā—karaga-gīvā i vā kuṇḍiyā-gīvā i vā uccatthavaṇae i vā, evām eva . . .

Dhaṇṇassa haṇuyāe . . . se jahā—lāu-phale i vā heku-va-phale[4] i vā ambagaṭṭhiyā i vā, evām eva . . .

Dhaṇṇassa uṭṭhāṇaṃ . . . se jahā—sukka-jaloyā i vā silesa-guliyā i vā alattaga[5]-guliyā i vā, evām eva . . .

Dhaṇṇassa jibbhāe . . . se jahā—vaḍa-patte i vā umbara[6]-patte i vā sāga-patte i vā, evām eva . . .

Dhaṇṇassa nāsāe[7] . . . se jahā—ambaga-pesiyā i vā

[1] *Piṭṭhi°* C, the *i* being a correction; similarly on p. 132 it reads *piṭṭhi-karaṇḍaga-sandhīhiṃ*, and A has *piṭṭhīm assieṇaṃ*. On *pṛṣṭi* see J.R.A.S., 1907, p. 2 *ff*. The other sources read *piṭṭha°*.

[2] *Ura-karaṇḍayassa* A; sim. E.

[3] *Vāhāyā°* C.

[4] Thus C; *hakuva°* B; *hekuca°* commentary of D, *haūva°* text of D; *haṃkuba°* A; *hakuna°* E. The word is plainly corrupt.

[5] So A, D; *alatta°* C, E.

[6] *Palāsa°* C; *umbara° palāsa° vaḍa° sāga°* E.

[7] *Nāsiyāe* E.

ambāḍaga-pesiyā i vā māuluṅga[1]-pesiyā i vā taruṇiyā . . . evām eva . . .

Dhaṇṇassa acchīṇaṃ . . . se jahā—vīṇā-chidde i vā vaccīsaga[2]-chidde i vā pabhāya-tāragā[3] i vā, evām eva . . .

Dhaṇṇassa kaṇṇāṇaṃ . . . se jahā—mūlā-challiyā[4] i vā vāluṅka-challiyā i vā kārellaya-challiyā i vā, evām eva . . .

Dhaṇṇassa sīsassa . . . se jahā—taruṇaga-lāue i vā taruṇaga-elālue i vā siṇhālae[5] i vā taruṇae *jāva* ciṭṭhai, evām eva Dhaṇṇassa aṇagārassa sīsaṃ sukkaṃ lukkhaṃ[6] nimmaṃsaṃ aṭṭhi-camma-chirattāe paṇṇāyai, no ceva ṇaṃ maṃsa-soṇiyattāe. *Evaṃ savvattha-m-eva, navaraṃ udara-bhāyaṇaṃ kaṇṇā jīhā*[7] *uṭṭhā eesiṃ aṭṭhī na bhavai,*[8] camma-chirattāe paṇṇāyai *tti bhaṇṇai.*

Dhaṇṇe ṇaṃ aṇagāre ṇaṃ sukkeṇaṃ bhukkheṇaṃ[9] pāya-jaṅghoruṇā vigaya-taḍi-karāleṇaṃ kaḍi-kaḍāheṇaṃ piṭṭham[10] assieṇaṃ udara-bhāyaṇeṇaṃ joijjamāṇehiṃ pāsuliya-kaḍaehiṃ akkha-sutta-mālā viva[11] gaṇejjamāṇehiṃ piṭṭhi[12]-karaṇḍaga-sandhīhiṃ gaṅgā-taraṅga-bhūeṇaṃ ura-kaḍaga-desa-bhāeṇaṃ sukka-sappa-samāṇehiṃ bāhāhiṃ saḍhila[13]-kaḍālī viva lambantehi ya agga-hatthehiṃ kampaṇa-

[1] So C, commentary in A (*māuluga*), text of D; *māuliṅga°* text of A (corrected); *mātuliṅga* Abhayadeva in B and D; *°liṅga°* E.

[2] So C, with Abhayadeva, who explains *vaccīsako, vādya-viśeṣa*; *baddhīsama°* A; *vaṭṭhīsama* text of D.

[3] The choice of readings is difficult. The texts of A and C give as their tradition *pābhāiya-tārigā*. This is mentioned as a variant by Abhayadeva (B and D), who however found as the standard reading *pabhāya-tāragā*, or *°tārigā*.

[4] So C, E. A, countenanced by Abhayadeva, has *challī* in the first two cases. D also varies.

[5] *Siṇhālue* C.

[6] A gives *sukkaṃ* only, C and D *lukkhaṃ* only; Abhayadeva gives both; *sīsaṃ mukkhaṃ* E.

[7] So A, C; but *jibbhā* above.

[8] A and D *bhavanti, bhavati*; *bhaṇṇati* C.

[9] So E and Abhayadeva; C has *sukkeṇaṃ sukkheṇaṃ*, A *sukkheṇaṃ* only, and the Prakrit of D *mukkheṇaṃ* only.

[10] *Piṭṭhīṃ* A; see p. 131, n. 1.

[11] *Tiva* C.

[12] Thus C.

[13] *Siḍhila°* C.

vāie[1] viva vevamāṇīe sīsa-ghaḍīe pavvāya-vayaṇa-kamale ubbhaḍa-ghaḍā-muhe ucchuddha[2]-nayaṇa-kose jīvaṃ-jīveṇaṃ gacchai jīvaṃ-jīveṇaṃ ciṭṭhai, bhāsaṃ bhāsissāmi tti gilāi 2 se jahā nāmae—iṅgāla-sagaḍiyā i vā *jahā Khandao tahā jāva* huyāsaṇe viva bhāsa-rāsi-palicchaṇṇe taveṇaṃ teeṇaṃ tava-teya-sirīe uvasobhemāṇe 2 ciṭṭhai.

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nayare—Guṇasilae ceie — Seṇie rāyā. Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvīre[3] samosaḍhe. *Parisā niggayā. Seṇiyo niggao. Dhamma-kahā. Parisā paḍigayā.* Tae ṇaṃ se Seṇie rāyā samaṇassa antie dhammaṃ soccā nisamma samaṇaṃ bhagavaṃ vandai namaṃsai 2 evaṃ vayāsī.

Imāsi ṇaṃ bhante Indabhūi-pāmokkhāṇaṃ coddasaṇhaṃ samaṇa-sāhassīṇaṃ kayare aṇagāre mahā-dukkara-kārae[4] ceva mahā-nijjarāyarāe ceva?

Evaṃ khalu Seṇiyā imāsiṃ Indabhūi-pāmokkhāṇaṃ coddasaṇhaṃ samaṇa-sāhassīṇaṃ Dhaṇṇe aṇagāre mahā-dukkara-kārae ceva mahā-nijjarāyarāe ceva.

Se keṇ' aṭṭheṇaṃ bhante evaṃ vuccai, imāsiṃ[5] *jāva* sāhassīṇaṃ Dhaṇṇe aṇagāre mahā-dukkara-kārae ceva mahā-nijjarāyarāe ceva?

Evaṃ khalu Seṇiyā, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Kāyandī nāmaṃ nayarī hotthā . . . uppiṃ pāsāya-vaḍiṃsae viharai. Tae ṇaṃ ahaṃ aṇṇayā kayāi puvvāṇu-puvviṃ[6] caramāṇe gāmāṇugāmaṃ duijjamāṇe jeṇ'eva Kāyandī nayarī jen'eva Sahassambavaṇe ujjāṇe teṇ'eva uvāgae ahā-paḍirūvaṃ oggahaṃ oggeṇhāmi 2 saṃjameṇaṃ *jāva* viharāmi. *Parisā niggayā, taheva jāva* pavvaie *jāva* bilam iva *jāva* āhārei. Dhaṇṇassa ṇaṃ aṇagārassa

[1] So the tradition of C (*kampaṇa-vātiu*) and Abhayadeva; °*vāeṇa* A, °*vāeṇaṃ* E; D is corrupt, but supports C.

[2] So C, supported by Abhayadeva in B; *ucchaddha*° A; *ubbuddha*° commentary in D, *uchaddha*° text; *unnuddha* E.

[3] Only in D and E.

[4] The spelling of A varies between *nijjarattarāe*, *nijjarātarāe*, and *nijjaratā*; C gives *nijjaratarāe* twice (once with *ṇ*), and once *ṇijjāra*.

[5] After *imāsiṃ* begins a lacuna in A.

[6] °*puvvīe* C.

pāyāṇaṃ *sarīra-vaṇṇao savvo jāva* uvasobhemāṇe 2 ciṭṭhai. Se teṇ' aṭṭheṇaṃ Seṇiyā evaṃ vuccai, imāsiṃ[1] coddasaṇhaṃ samaṇa-sāhassīṇaṃ Dhaṇṇe aṇagāre mahā-dukkara-kārae mahā-nijjarāyarāe ceva.

Tae ṇaṃ se Seṇie rāyā samaṇassa bhagavao antie eyam aṭṭhaṃ soccā nisamma haṭṭha-tuṭṭha . . . samaṇaṃ bhagavaṃ tikkhutto āyāhiṇaṃ payāhiṇaṃ karei 2 vandai namaṃsai 2 jeṇ' eva Dhaṇṇe aṇagāre teṇ' eva uvāgacchai 2 Dhaṇṇaṃ aṇagāraṃ tikkhutto āyāhiṇaṃ payāhiṇaṃ karei 2 vandai namaṃsai 2 evaṃ vayāsī.

Dhaṇṇe si ṇaṃ tumaṃ devāṇuppiyā supuṇṇe sukayatthe kaya-lakkhaṇe, suladdhe ṇaṃ devāṇuppiyā tava māṇussae jamma-jīviya-phale, tti kaṭṭu vandai namaṃsai 2 jeṇ' eva samaṇe bhagavaṃ teṇ' eva uvāgacchai 2 samaṇaṃ bhagavaṃ tikkhutto vandai namaṃsai 2 jām eva disaṃ[2] pāubbhūe tām eva disaṃ paḍigae.

Tae ṇaṃ tassa Dhaṇṇassa aṇagārassa aṇṇayā kayāi puvva-rattāvaratta-kāla-samayaṃsi dhamma-jāgariyaṃ 2 im'eyārūve ajjhatthie 4.

Evaṃ khalu ahaṃ imeṇaṃ urāleṇaṃ *jahā Khandao taheva cintā, āpucchaṇaṃ, therehiṃ saddhiṃ Viulaṃ duruhai, māsiyāe saṃlehaṇāe, nava māsā pariyāo, jāva* kālamāse kālaṃ kiccā uḍḍhaṃ Candima *jāva* Navaya-gevejja-vimāṇa-patthaḍe[3] uḍḍhaṃ dūraṃ vīivaittā Savvaṭṭhasiddhe vimāṇe devattāe uvavaṇṇe. *Therā taheva uttaranti jāva* Ime se āyāra-bhaṇḍae bhante tti bhagavaṃ Goyame *taheva pucchai jahā Khandayassa; bhagavaṃ vāgarei jāva* Savvaṭṭhasiddhe vimāṇe uvavaṇṇe.

Dhaṇṇassa ṇaṃ bhante devassa kevaiyaṃ kālaṃ ṭhiī paṇṇattā?

Goyamā tettīsaṃ sāgarovamāiṃ ṭhiī paṇṇattā.

Se ṇaṃ bhante tāo deva-logāo kahiṃ gacchihii?

Goyamā Mahāvidehe vāse sijjhihii.

Evaṃ khalu Jambū samaṇeṇaṃ *jāva* sampatteṇaṃ paḍhamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte.

[1] After this word the lacuna of A ends.

[2] *Disiṃ* A and D, *disi* E, in both cases.

[3] See above, p. 125.

Padhamaṃ ajjhayaṇaṃ samattaṃ.[1]

Jai ṇaṃ bhante *ukkhevao*. Evaṃ khalu Jambū, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Kāyandī nayarī—Jiyasattū rāyā. Tattha ṇaṃ Kāyandīe nayarīe Bhaddā nāmaṃ satthavāhī parivasai aḍḍhā . . . Tīse ṇaṃ Bhaddāe satthavāhīe putte Suṇakkhatte nāmaṃ dārae hotthā ahīṇa *jāva* surūve pañca-dhāi-parikkhitte *jahā Dhaṇṇo taheva; battīsao dāo jāva* uppiṃ pāsāya-vaḍiṃsae viharai.

Teṇaṃ kāleṇam teṇaṃ samaeṇaṃ *samosaraṇaṃ; jahā Dhaṇṇo tahā Suṇakkhatto vi niggao; jahā Thāvaccāputtassa tahā nikkhamaṇaṃ jāva* aṇagāre jāe iriyā-samie *jāva* bambhayārī. Tae ṇaṃ se Suṇakkhatte aṇagāre jaṃ ceva divasaṃ samaṇassa bhagavao antie muṇḍe *jāva* pavvaie taṃ ceva divasaṃ abhiggahaṃ *taheva jāva* bilam iva . . . āhārei 2 saṃjameṇaṃ *jāva* viharai . . . bahiyā jaṇavaya-vihāraṃ viharai . . . ekkārasa aṅgāiṃ ahijjai . . . saṃjameṇaṃ tavasā appāṇaṃ bhāvemāṇe viharai. Tae ṇaṃ se Suṇakkhatte teṇaṃ urāleṇaṃ *jahā Khandao*. Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nayare--Guṇasilae ceie—Seṇie rāyā. Sāmī samosaḍhe. *Parisā niggayā. Rāyā niggao. Dhamma-kahā. Rāyā paḍigao, parisā paḍigayā.* Tae ṇaṃ tassa Suṇakkhattassa aṇṇayā kayāi puvva-rattāvaratta-kāla-samayaṃsi dhamma-jāgariyaṃ *jahā Khandayassa. Bahū vāsā pariyāo, Goyama-pucchā, taheva kahei jāva* Savvaṭṭhasiddhe vimāṇe devattāe uvavaṇṇe. Tettīsaṃ sāgarovamāiṃ ṭhiī. Se ṇaṃ bhante . . . Mahāvidehe sijjhihii.

Bīyaṃ ajjhayaṇaṃ samattaṃ.[2]

Evaṃ Suṇakkhatta-gameṇaṃ sesā vi aṭṭha bhāṇiyavvā, navaraṃ āṇupuvvīe doṇṇi Rāyagihe doṇṇi Sāee doṇṇi Vāṇiyaggāme navamo Hatthiṇāpure dasamo Rāyagihe. Navaṇhaṃ Bhaddāo jaṇaṇīo; navaṇha vi battīsao dāo; navaṇhaṃ nikkhamaṇaṃ Thāvaccāputtassa sarisaṃ, Vehal-

[1] As usual, C omits this clause.

[2] Omitted in C.

lassa piyā karei. Chammāsā Vehalle,[1] *nava Dhaṇṇe, sesāṇaṃ bahū vāsā, māsiyā*[2] *saṃlehaṇā, Savvaṭṭhasiddhe savve, Mahāvidehe sijjhamāṇā.*[3] *Evaṃ dasa ajjhayaṇāṇi.*

Evaṃ khalu Jambū samaṇeṇaṃ bhagavayā Mahāvīreṇaṃ āi-gareṇaṃ tittha-gareṇaṃ saha-sambuddheṇaṃ[4] loga-nāheṇaṃ loga-ppadīveṇaṃ loga-ppajjoya-gareṇaṃ abhaya-daeṇaṃ saraṇa-daeṇaṃ cakkhu-daeṇaṃ magga-daeṇaṃ dhamma-daeṇaṃ dhamma-desaeṇaṃ[5] dhamma-vara-cāuranta-cakkavaṭṭiṇā apaḍihaya-vara-nāṇa-daṃsaṇa-dhareṇaṃ jiṇeṇaṃ[6] jāṇaeṇaṃ buddheṇaṃ bohaeṇaṃ mutteṇaṃ moyaeṇaṃ tiṇṇeṇaṃ tāraeṇaṃ sivam ayalam aruyam aṇantam akkhayam avvābāham apuṇarāvattayaṃ siddhigai-nāmadheyaṃ thāṇaṃ sampatteṇaṃ Aṇuttarovavāiya-dasāṇaṃ taccassa vaggassa ayam aṭṭhe paṇṇatte.

Aṇuttarovavāiya-dasāo samattāo. Navamaṃ aṅgaṃ samattaṃ.

Aṇuttarovavāiya-dasāṇaṃ ego suya-khandho; tiṇṇi vaggā; tisu ceva divasesu uddissai.[7] *Tattha paḍhame vagge dasa uddesagā; biie vagge terasa uddesagā; taie vagge dasa uddesagā. Sesaṃ jahā Dhāmma-kahā neyavvā.*[8]

1 *Vehallae* A, C, *Vehallāte* D, *Vihallee* E.

2 *Māsaṃ* C, E; *māse* A; *māsiyāe saṃlehaṇāe* D.

3 *Siddhassanti* D.

4 *Sayaṃ sub°* D; *sayaṃsambuddhāṇaṃ* E.

5 According to E the epithets *dhamma-nāyaeṇaṃ dhamma-sārahiṇā* should be added here.

6 This and the following words down to *apuṇarāvattayaṃ* are found only in C. A reads *°dhareṇaṃ jīve* (*jāva* D) *siddhi°*. E has the same epithets as A, except *jiṇeṇaṃ*, but in different order.

7 *Disijjati* A.

8 A Sanskrit colophon follows.

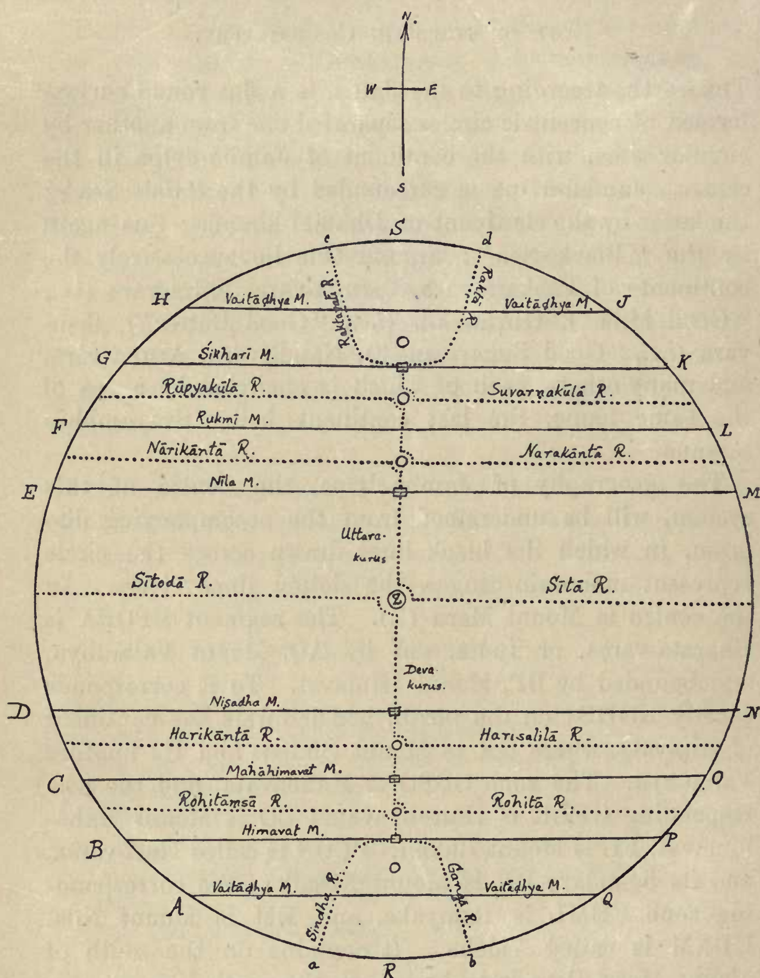
APPENDIX II.

NOTE ON THE JAIN COSMOGRAPHY.

THE earth, according to the Jains, is a flat round surface formed of concentric circles separated one from another by circular seas, with the continent of Jambū-dvīpa in the centre. Jambū-dvīpa is surrounded by the "Salt Sea"; the latter by the continent of Dhātakī-khaṇḍa; this again by the "Black Sea"; around this lie successively the continents of Puṣkara-vara, Varuṇa-vara, Kṣīra-vara (*i.e.*, "Good Milk"), Ghṛta-vara (*i.e.*, "Good Butter"), Ikṣu-vara (*i.e.*, "Good Sugar-cane"), Nandīśvara, Aruṇa-vara, and many others, each of which is encircled by a sea of the same name, the last continent being Svayambhū-ramaṇa.

The geography of Jambū-dvīpa, the centre of this system, will be understood from the accompanying diagram, in which the black lines drawn across the circle represent mountain-ranges, the dotted lines rivers. In the centre is Mount Meru (Z). The segment BPQRA is Bharata-varṣa, or India, cut by AQ, Mount Vaitāḍhya, and bounded by BP, Mount Himavat. To it corresponds exactly KGHSJ on the north, which forms the continent of Airāvata, where GK is Mount Śikharī and HJ another Vaitāḍhya. The zone CBPO is Haimavata, and the corresponding GFLK is Hairaṇyavata; CO is Mount Mahā-himavat, FL is Mount Rukmī. DCON is called Hari-varṣa, and its boundary DN is Mount Niṣadha; the corresponding zone FEML is Ramyaka, and EM is Mount Nīla. EDNM is called Videha. It contains on the south of Mount Meru Deva-kuru-kṣetra, on the north Uttara-kuru-kṣetra. Two lines of Vaitāḍhya mountains run through its eastern and western regions from east to west, one bisecting the northern half, the other the southern half. The mountains marked by small circles on the map, around which the rivers turn at right angles to their former

courses, are also Vaitāḍhyas, except Z. The little squares in the mountain-ranges, through which the rivers run, denote lakes.



The total diameter of Jambū-dvīpa is 100,000 *yojanas*. The maximum width of Bharata-varṣa, like that of Airāvata-varṣa, is $526\frac{6}{19}$ *yojanas*; that of Haimavata and that of Hairaṇyavata are each $1052\frac{12}{19}$ *yojanas*; that of Hari

and that of Ramyaka are each $2105\frac{5}{19}$ *yojanas*; and that of Videha is $4210\frac{10}{19}$ *yojanas*. At each of the extremities of the Himavat and Śikharī ranges (B, P, G, K) there are two great spits of land jutting out for 300 *yojanas* into the sea, towards the cross-quarters of the compass, each divided into seven parts. These are the eight Antaradvīpas, in which dwell barbarians. Bharata, Airāvata, and Videha (with the exception of the Deva-kuru and Uttara-kuru districts) are called "Karma-bhūmis," because *tīrthakaras* are born and beatified there; the rest of Jambū-dvīpa, together with the Deva-kurus and Uttara-kurus, is inhabited by Yugalīs or giants.

The mention of *Paṇḍu-mahurā* in our text (p. 81) is interesting. By this name is evidently meant the southern city of Madura, where the Pāṇḍiyan dynasty was ruling in the fifth century B.C., and probably earlier. The Pāṇḍiyans, however, were not Pāṇḍavas; and the Jain identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's 'Oriental Historical Manuscripts,' vol. i., p. 195 *et seq.*, which states that Madura in the time of the wars of the Mahābhārata was ruled by Babhruvāhana, son of Arjuna by the daughter of the Pāṇḍiyan king of Madura. The Mahābhārata, on the other hand, makes Babhruvāhana son of Arjuna by Citrāngadā, daughter of Citravāhana, the king of Maṇipūra. It may also be noted that the old Tamil poets call the Pāṇḍiyan kings *pañcavan* and *kauriyan*.

One of the bases of this fantastic geography is the peculiar Jain theory of the solar system. Jain maps of the world mark the place of the sun at E, N, *a*, and *d*, that of the moon at D, M, *b*, and *c*. "They start from the theory that in the course of twenty-four hours the sun, as well as the other heavenly bodies, can traverse only half of the circle around Meru; hence, when the night ends in Bharata-varṣa, the sun whose light gave the previous day has just arrived at the north-west of Meru. Hence the sun which actually rises at this very time in the east of

Bharata-varṣa cannot be the same sun which set on the previous evening, but is another sun, which is however indistinguishable to the eye from the first. On the morning of the third day appears again the first sun, which by this time has reached the south-eastern corner of Meru, and so on. For the same reason, the Jains assume two moons, two series of *nakṣatras*, etc. All the heavenly bodies are thus duplicated.[1]"

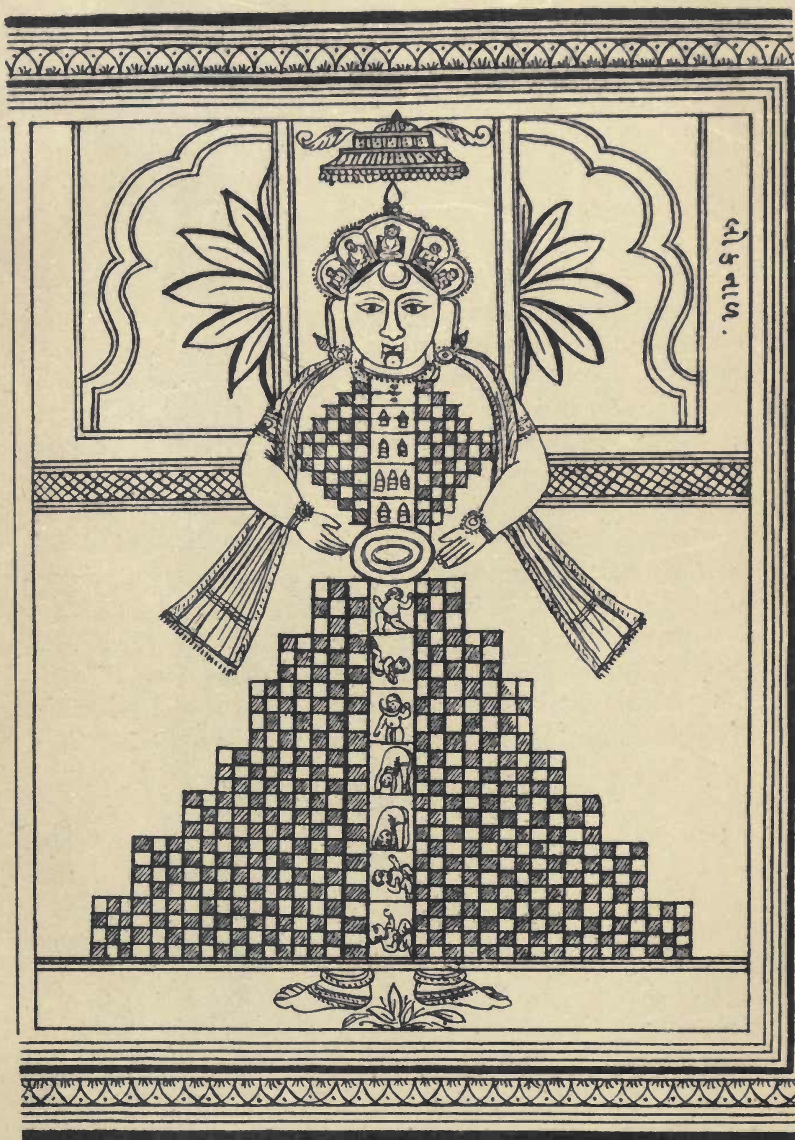
The earth and its planetary system, however, form but a small part of the regions which Jain cosmography undertakes to describe. Its theory may be understood from the accompanying diagram,[2] representing the series of worlds under the figure of a woman, whose waist is formed by our earth. Below our earth are seven other earths of gradually increasing magnitude, called Ratnaprabhā, Śarkarāprabhā, Vālukāprabhā (see p. 81), Pankaprabhā, Dhūmaprabhā, Tamaḥprabhā, and Mahātamaḥprabhā. In the midst of each of these lower earths lie hells, *narakas* or *nirayas*.

Some distance above our earth begins the series of celestial spheres. These comprise twelve *kalpas*, which, in ascending order beginning from the *kalpa* nearest to us, are styled Saudharma, Aiśāna, Sanatkumāra, Māhendra, Brahmaloka, Lāntaka, Mahāśukra, Sahasrāra, Ānata, Prāṇata, Āraṇa, and Acyuta,[3] which form the bust of the figure in the diagram; a series of nine regions called Graiveyas, which form the collar; and lastly the five Anuttara-vimānas—Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārtha-siddha—which constitute the crown of the figure, above which the world tapers to an end in the region styled Īṣat-prāgbhāra, which is shaped like an umbrella, and is tenanted by the redeemed souls. These regions are supposed to contain palaces, *vimānas*, tenanted by the Vaimānika gods. The first eight *kalpas*, taken in

[1] Thibaut, 'Astronomie, Astrologie, und Mathematik,' in Bühler's *Grundriss*, pp. 21, 22.

[2] Taken from Padmavijaya's Samarāditya-Kevalī-nā Rās, published at Bombay in 1882.

[3] For the Prakrit names of these, see p. 110.



A JAIN CHART OF THE UNIVERSE.

the same order as above, contain respectively 32 lakhs of *vimānas*, 28 lakhs, 12 lakhs, 8 lakhs, 4 lakhs, 50,000, 40,000, 6,000; Ānata and Prāṇata together have 400, Āraṇa and Acyuta together 300; the three series of the nine Graiveyas have respectively 111, 107, and 100, and the five Anuttara-vimānas have 1 each, the total being 97,023.[1]

APPENDIX III.

Note of the Jain Doctrine of Psychology.

Jain philosophy divides the whole of Being into (1) soul (*jīva*), (2) merit (*dharma*), (3) demerit (*adharma*), (4) ether (*ākāśa*), and (5) atoms (*pudgala*), to which some add time.[2] "Merit" is a cosmic principle or force acting as the ground for the motion of atoms and souls, being in the same relation to them as water to the fish swimming through it; "demerit" is another principle on which is based their rest, being in the same relation to them as a tree to a traveller who sits under it. Ether has the property of pervading all space (both *loka*, the universe, which is filled by "merit," "demerit," etc., and *aloka*, the Void, which contains only ether), and of making room for atoms and souls.

Soul is described in a manner that strongly reminds us of the Vedānta. It is in essence pure intelligence, *cetanā*, characterised by the property of energy, *upayoga*; but in course of time it suffers infection (*āsrava*) from foreign matter or material "work" (*dravya-karma*). On its

[1] Much information on these subjects will be found in the Bhagavatī, xi., etc.; Umāsvāti's Tattvārtha-sūtra-bhāṣya, bks. iii., iv.; the numerous *kṣetra-samāsas* and *saṃgrahaṇīs* of other Jain authors; and Colebrooke's 'Miscellaneous Essays,' new edition, vol. ii., p. 197 *et seq.*

[2] See Tattvārtha-sūtra-bhāṣya, bk. ii.; Kundakunda's Pancāstikāya-samaya-sāra, with commentary (Bombay edition, 1904); Jaina-tattvādarśa (Hindi edition, p. 207 *et seq.*), etc.

relations to this foreign matter depend the soul's moods (*bhāva*). Matter in contact with the soul causes a discoloration of its primitive translucence, which assumes the forms of passion, wrath, or error. Under the influence of these, matter develops four moods of soul (*bhāva-karma*). When the matter in contact with the soul comes into active operation upon it, the mood is called *audayika*. When this process ceases, the mood is *aupaśamika*. When the activity of matter is partly nascent and partly ceasing, the mood is *kṣāyopaśamika*. When the foreign matter is being entirely dissipated, the mood is *kṣāyika*. A fifth mood, in which the soul energises in its own essential purity without influence of matter, is called *pāriṇāmika*.[1] Throughout all these phases, however, the soul is strictly passive in relation to matter. It is an agent only in relation to its own modifications in these processes. Its salvation (*mukti*, *mokṣa*) consists in a total removal of these external influences and in the free exercise of its essential, pure, absolute intelligence.

The soul's energy, *upayoga*, takes the forms of "knowledge," *jnāna*, and "vision," *darśana*. The first consists of the definite apprehension of particular objects (*sa-vikalpa*), the latter of indefinite apprehension or intuition of general ideas (*nir-vikalpa*). In the course of time, as matter defiles the soul, it produces on it *jnānāvaraṇīya karma*, perverting its knowledge. On the partial dissipation of this *karma* (*kṣayopaśama*; see above) the soul by the exercise of the physical organs and the *manas* or thought-organ obtains *mati-jnāna* or *ābhinibodhika-jnāna*, in which it has an imperfect apprehension, in the forms of individuality, of corporeal and incorporeal substances. When again this *karma* is partially dissipated and the soul exercises the thought-organ, it obtains *śruta-jnāna*, an imperfect apprehension of corporeal and incorporeal substances in individual forms. When again this *karma* is partially dispelled and the soul imperfectly apprehends corporeal substances only in individual forms, this is *avadhi-jnāna* (Prakrit *ohi-nāṇa*;

[1] *Cf.* the term *pariṇāma* on p. 75.

see p. 69). When this *karma* is partially dispelled and the soul imperfectly apprehends concepts of corporeal substances in the minds of others in individual forms, this is *manaḥ-paryāya-jnāna*. When however this *karma* is entirely dissipated, and the soul apprehends universally all corporeal and incorporeal substances in individual forms, this is its essential "absolute knowledge," *kevala-jnāna*.

To the above definitions of Kundakunda and his commentators we append some remarks based on the Tattvārtha-sūtra-bhāṣya.

The Tattvārtha-sūtra i. 13 groups together the functions of *mati*, *smṛti*, *saṃjnā*, *cintā*, and *abhinibodha*, which Sadāsukha *in loco* distinguishes thus—*smṛti* is a resuscitation of a concept without the sight of the object which originally aroused it; *saṃjnā* is a resuscitation of the concept when the object is again seen; *cintā* (*tarka* or *vyāpti*) is the constant mental association of the *sādhya* or predicate of the syllogism with the *sādhana* or middle term; *abhinibodha* (*anumāna*) is the function of inference from the connection of the middle term with the subject of the syllogism. The process of *mati-jnāna* is analysed in the Tattvārtha-sūtra i. 15 thus. After a mere indeterminate impression of the existence of the object, we have first *avagraha*, *i.e.*, a definite impression of generic quality in it, *e.g.*, whiteness, humanity. Next comes *īhā*, a process of inquiry starting from certain of the data already attained—*e.g.*, an inquiry whether the white object is to be conceived specifically as a banner or a line of cranes, or whether the human being is a Karnāṭa, Lāṭa, etc. Then come *apāya* or *avāya*, in which we decide to accept the result of the inquiry as correct, and lastly *dhāraṇā*, the final form in which the concept thus accepted is established in the mind for future use.[1]

These definitions have an important bearing upon our text, p. 18. There we have the terms *avagraha* ("he took cognisance," *ogginhai*), *īhā* ("entered into inquiry," *īhaṃ*

[1] See also Pramāṇa-naya-tattvālokālaṃkāra, II. 6 *et seq.*, with Jnānacandra's commentary.

pavisai), and *mati* (*mai-puvveṇaṃ buddhi-viṇṇāṇeṇaṃ*, "with faculty of intelligence arising from perception," glossed as *ābhinibodhika-prabhavena mati-viśeṣa-bhūtautpattikyādi-buddhi-rūpa-paricchedena*).

Śruta-jnāna is knowledge derived from the Scriptures or from the writings and teachings of the heads of the Church.[1]

On the exact meaning of *avadhi-jnāna* controversy has raged. It may be broadly defined as a supernatural perception of visible objects which proceeds directly from the soul without the mediation of the bodily organs; it is congenital in gods and denizens of the hells, and may be occasionally acquired by men and lower animals.

Kevala-jnāna (see p. 75) is the unlimited knowledge of the saint in the highest stage of illumination, extending over every class and phase of matter and spirit in the world.[2] It arises on the dissipation of the influences of the *mohanīya, jnānāvaraṇīya, darśanāvaraṇīya,* and *antarāya karmas* (p. 51). For a short time the saint remains in bodily life, while the force of his *āyuḥ-karma* constrains him to experience a last remnant of good *karma*. At length these vanish, and he attains *mokṣa*, complete emancipation.

There is a similar series of the modes of "vision." The soul contracts *darśanāvaraṇīya karma*; on the partial dissipation of this arises (1) *cakṣur-darśana*, when the eye imperfectly apprehends in general forms corporeal substances; (2) *acakṣur-darśana*, when there is imperfect apprehension in general forms of corporeal and incorporeal substances by means of the other physical organs or thought-organ; and (3) *avadhi-darśana*, when there is imperfect apprehension in general forms of corporeal substances. To *kevala-jnāna* corresponds *kevala-darśana*.

An important chapter of Jain epistemology is that dealing with the *Nayas*, the various modes of ratiocination by which,

[1] The Jains do not admit *anumāna, upamāna, arthāpatti, āgama, sambhava,* and *abhāva* as independent modes of acquiring knowledge, *pramāṇas*, but group them under *mati-jnāna* and *śruta-jnāna*.

[2] See Hoernle's translation of Uvās., p. 48, and App., p. 44, with the authorities there cited; Tattvārtha-sūtra-bhāṣya, i. 9 *et seq.* and x.

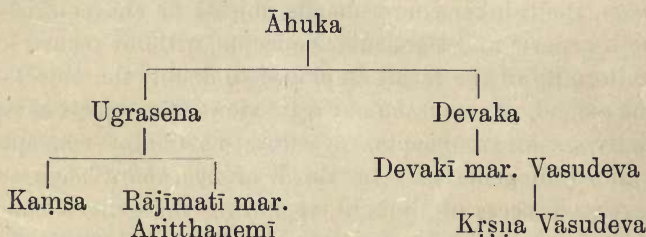
as contrasted with the higher or intuitive metaphysical knowledge, the thinker forms partially true conceptions of reality.[1] They are based on the division of ideas (*artha*) into "generic concepts" (*sāmānya*, the common attribute constituting a class, yet really existent in the individuals of the class, such as substantiality, cognisability, etc.), and "particular concepts" (*viśeṣa*, distinguishing one individual from others of the same class). In the first, or *naigama naya*, the thinker comprehends objects as characterised by both generic and particular concepts, without regard to the uniformity of the terms employed to denote the objects. In the second, or *saṃgraha naya*, he views the objects as essentially generic concepts, regarding particular concepts as implied in generic. The third, or *vyavahāra naya*, is the reverse process of thought, regarding the generic concepts as real only in so far as they are associated with the particular. In the fourth, or *ṛju-sūtra naya*, the thinker conceives objects as existent solely in present time, for it is only to such that we can attribute action relative to others, and hence reality. In the fifth, or *śabda naya*, he regards the object denoted by terms of different grammatical form (*e.g.*, "jar," "pot," "jug") as the same. In the sixth, or *samabhirūḍha naya*, on the contrary, he attaches a different idea to every synonym corresponding to its etymology; these verbal differences between synonyms, he argues, correspond to real differences between the objects denoted by the terms, similar to the difference between *ghaṭa* (jar) and *paṭa* (cloth). In the seventh, or *evaṃ-bhūta naya*, he regards the object, though expressed by a single term, as real only in so far as it is performing the functions denoted by the term—*e.g.*, a jar (*ghaṭa*) is real only in so far as it contains (*ghaṭanam*) water; for otherwise the term *paṭa* might be applied equally well to the *ghaṭa*.

[1] These are discussed in the Tattvārtha-sūtra-bhāṣya and other commentaries on Tattvārtha-sūtra, i. 34 *et seq.*, and in the Pramāṇa-naya-tattvālokālaṃkāra, vii. A good popular exposition is to be found in Vinayavijaya's Naya-karṇikā, with Gambhīravijaya's commentary. The Digambaras differ somewhat in their explanation of the terms.

ADDENDA.

P. 12, Note 3: On the dimensions of the *yojana* see Journ. Royal Asiatic Society, 1906, p. 1011 *ff.*

P. 13, Note 3: The history of Ariṭṭhaṇemī is given in the Uttarādhyayana xxii. The relationship of the chief of these personages is as follows:



See also p. 67. After he had overthrown Kaṃsa, Kṛṣṇa put Ugrasena on his throne. Afterwards, finding that the city of Mathurā was being constantly attacked by Jarāsandha, Kṛṣṇa founded the city of Dvārakā or Dvāravatī (Bāravaī), and settled the Yadu princes in it.

P. 24, Note 1: Bharata was the eldest son of Ṛṣabha, the first *tīrthakara*; his residence was in Vinītā or Ayodhyā (not the classical town of that name).

P. 47: It is possible that the word *sīyā*, here translated "litter," denotes rather a car similar to the enormous vehicles which are used to convey images of gods in procession—for example, those of Puri and the southern temples.

P. 53: The *sinduvāra* flower is the *Vitex trifolia*, a variety of the *Vitex negundo* with pale blue blossoms.

P. 63, Note 2: Nalakūvara, though several times mentioned, is little more than a name in Sanskrit literature. It is, however, worth noting that he figures in Tibetan magic under the name *Narakuvara*, and the Tibetan Kanjur contains a translation of a lost Sanskrit work styled *Mahā-yakṣa-senāpati-narakuvara-kalpa*, "Ritual of the Great Fairy General Narakuvara," according to which he is the leader

of the army of his father Vaiśravaṇa. It is hard to say which is the more primitive form of the name; and the Tibetan translators have added to the difficulty by rendering the word by *Gar mk'an mc'og*, "the excellent Dancer," doubtless deriving *naraku* from the root *nṛ*, "to dance." Whatever be the correctness of this etymology, the Tantric attribute of dancing is appropriate in the circle of deities to which Vaiśravaṇa and his son belong; for example, Kurukullā, the wife of Kāma-deva or Cupid, and hence a Tantric form of the classical Rati, is also figured as a dancer.

P. 70: Compare with this transformation the process described in the Tiru-pāvai xxiii. When about to create the universe anew from himself, Viṣṇu first assumes materiality, without being as yet determined into formal and cogitable being (*nāma-rūpa*), and extends himself like a long rod, then as a huge mass passes from the condition of primitive matter (*prakṛti*) into that of *mahat* or *buddhi*, from which the universe is evolved in accordance with Sāṃkhya doctrine.

P. 118: The word *siṇhālae* is glossed by Abh. (somewhat corruptly in the MS. Brit. Mus. Or. 5130 and 5131) as *sisnalakaṃ phala-viśeṣo yat saphalam iti loka-pratītam. Sisnālaka* is apparently concocted to explain the Prakrit *siṇhālae.* Dr. Hoernle has suggested to me that the latter may represent the Sanskrit *śṛgāla* or *śṛgālikā*, the well-known *Batatas paniculata* or *Ipomœa digitata*, the tubers of which sometimes grow to the weight of 40 or 50 pounds. The form *siṇhālae*, which presupposes a Sanskrit *śṛṅkhalaka*, he explains from the fact that *śṛgāla*, as applied to the *Asteracantha longifolia*, has a secondary form, *śṛṅkhalī*. The word spelt *saphala* is probably the *śaphala*—*i.e.*, the *Citrullus vulgaris* (*trapusī* in the Rājanighaṇṭu, p. 428 of Apte's edition), the ordinary water-melon, commonly known as *tarbūs*.

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CIRCULATE AS MONOGRAPH